Annual Reports on Indian Epigraphy

(1953 - 1956)

प्रत्नकीर्तिमपावृणु

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110 011
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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years (1953-1956) is the twelveth of the reprint series and will be followed in quick succession by others containing Reports of the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General. Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India

Old University Office Bldgs.,
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DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1953-54

सत्यमेव जयते

EDITED BY

Dr. D. C. SIRCAR, M. A., Ph. D., F. A. S.

Government Epigraphist for India

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Do.	Do.	Paḍigapāḍu	B 42—43
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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1953-54

INTRODUCTION

During the year under review, the records examined include 22 copper-plate inscriptions listed in Appendix A. No. 24 of this Appendix is, however, a late paper manuscript recording a *Sanad* and No. 8 an inscribed copper cover of an image. Although these two do not belong to the category of copper-plate charters, they have been included in Appendix A for the sake of convenience. As many as 569 inscriptions on stone, metal and other materials have been listed in Appendices B and C, the second of which deals with Arabic and Persian inscriptions. The majority of the stone inscriptions were collected by the members of the Epigraphic Branch while impressions or photographs of some were received from scholars and institutions for examination in the office of the Government Epigraphist for India. The coins examined in the office have been enumerated in Appendix D. The more important of the epigraphic and numismatic records are reviewed below.

COPPER PLATES

The earliest among the copper-plate charters examined during the year are Nos. 9 and 10 of Appendix A from Mota Machiala, Amreli District, Bombay State. These charters were secured for examination from the Superintendent, Department of Archaeology, Western Circle, Baroda. The earlier of the two (No. 9) belongs to the reign of king Dhruvasēna I of the Maitraka dynasty of Valabhī. It is dated in the [Gupta-Valabhī] year 206 (525 A.D.), Āśvayuja śu. 5, and registers the grant of a piece of land in the eastern part of the village of Suvarṇakīya in favour of the Brāhmaṇas Gaṅgaśarman, Gaṅgadēva and Chundhaka of Śāṇḍilya-gōtra, who were residents of Kāśahrada. We already know a number of records of this king, which range in date between the Gupta-Valabhī years 206 and 226. The present grant is one of the earliest charters of the king, issued a month after his Palitana plates (*Ep. Ind.*, Vol. XI, pp. 106 ff.). The writer of the charter was Kikkaka and its executor Mammaka. It is interesting to note that the writer of the charters of Dhruvasēna I from the year 206 (525 A.D.) to 217 (536 A.D.) was Kikkaka while the same office was held in year 226 (545 A.D.) by Bhadra (*JBBRAS*, N.S., Vol. I, pp. 18 ff.). Mammaka, who figures as the *dūtaka* or executor in the charters of Dhruvasēna I, issued from the year 206 to 210, seems to have been succeeded by Rudradhara in the office. In the year 216 we find *Bhōgika-Rājasthānīya* Bhaṭṭi occupying this office (*Ind. Ant.*, Vol. IV, pp. 105 ff.).

The other inscription from Mota Machiala (No. 10) belongs to Dharasēna II of the same dynasty. The document is dated in the [Gupta-Valabhī] year 252 (571 A.D.), Vaiśākha ba. 15, and records the grant of lands in the villages Bhaṭṭivaṭa, Śavinipadraka, Bahudhanaka and Bhabbālapāṭaka to two Brāhmaṇas named Maitrāyaṇīya and Vārāhaka of the Lāmakāyana *gōtra*. As many as twelve inscriptions of this king have been brought to light and they range in dates between the years 252 (571 A.D.) and 270 (589 A.D.). It may be noted that Dharasēna II, son of Guhasēna and grandson of Dharapaṭṭa, issued seven charters recording various grants in a single year (i.e. 252), most of them on one and the same day, i.e. Vaiśākha ba. 15 (Bhandarkar's List, Nos. 1317 to 1322). The two inscriptions from Mota Machiala are published in *Ep. Ind.*, Vol. XXXI, pp. 299 ff.

Next in point of time is a set of three thin copper plates (No. 24) dug out from the compound of the Jagannātha temple at Purushōttampur, Puri District, Orissa. The record belongs to the reign of king Mādhavavarman II Sainyabhīta *alias* Śrīnivāsa (*circa* 610-665 A.D.) of the Śailōdbhava dynasty of Kōṅgōda. The charter, issued in the 13th regnal year (*circa* 623 A.D.) of the king, registers the grant of Ambagrāma to a Brāhmaṇa named Nārāyaṇa-bhaṭṭa. Mādhavavarman II is described in the inscription as the performer of *Aśvamēdha* and other sacrifices. He seems to have become independent of the yoke of the Gauḍa emperor Śaśāṅka sometime after 619 A.D. when he issued his

Ganjam plates as a feudatory of that monarch (*Ep. Ind.*, Vol. VI, pp. 143 ff.). It was probably to commemorate the assertion of independence that he performed the Aśvamēdha. The record has been published in *Orissa Historical Research Journal*, Vol. II, p. 20 ff., and *Ep. Ind.*, Vol. XXX, pp. 264 ff.

No. 22 is a set of 3 copper-plates received from the Director of Archaeology, Mysore. The charter was issued by Abhinavāditya, son of Ādityavarman and grandson of Pulakēśin II of the Early Chālukya dynasty of Bādāmi. It records the gift of the village of Nelkunda situated in Uchchaśṛiṅga-vishaya to the Brāhmaṇa Kuppaśarman belonging to the Dēvarāta-Kauśika *gōtra*. No other inscription of this ruler has so far been discovered. The Kurnool plates (*JBBRAS*, Vol. XVI, pp. 233 ff.) of his father Ādityavarman do not mention Abhinavāditya. The present inscription is thus important as it reveals for the first time a hitherto unknown son of Ādityavarman.

Next in point of time is No. 1 discovered at Cheruvu-Mādhavaram, Krishna District, Andhra State, and secured through the Collector of the District. It is an Eastern Chālukya grant issued by king Kali-Vishṇuvardhana. The record, which is undated, states that king Kali-Vishṇuvardhana *alias* Kali-Viṭṭara installed a *liṅga* called Nagarēśvara-bhaṭṭāraka, together with a *nagara*. The word *nagara* appears to have been used in the record in its modified Telugu sense of 'a temple'. Some land, which appears to have been purchased for gold from the Brāhmaṇa Drōṇakuṟṟa-bhaṭṭa of the Kāśyapa *gōtra*, was granted to the god. The gift land was entrusted to the care of Paśupati-bhagavatpāda, a disciple of Amṛitasōm-āchārya who was a disciple of Balasōma-bhagavanta. Although the language of the record is very defective, the palaeography of the document does not make one suspicious about its genuineness. The charter is unfortunately not dated, the only detail about the time of the grant being that it was made on the occasion of Uttarāyaṇa (i.e. Uttarāyaṇa-Saṅkrānti). This is the only copper-plate grant belonging to the reign of king Kali-Vishṇuvardhana who ruled for a short duration of a year and a half in the second quarter of the ninth century according to the Sātalūru grant of his son Vijayāditya III (*Bhārati*, Vol. I, part i, pp. 90 ff.). A point of considerable interest is the mention of Vikramāditya as the *ājñapti* or executor of the grant. He is introduced towards the end of the charter in a stanza in *Anushṭubh*, which reads :

Ājñaptir=asya dharmasya Vishṇuvarddhana-mātulō(laḥ |)
vikram-ākrānta-bhūchakra-Vikramāditya-bhūpatiḥ [||*]

Barring the fact that he was related to the king as the latter's maternal uncle (*mātula*), nothing is known about this personage who is described in such high sounding phrases.

No. 12 belongs to the Kalachuri king Siṅghaṇa, son of Bijjala, and records a grant of the village of Kukkanūru, situated in Beḷuvala-300, made by the king in favour of a thousand Brāhmaṇas of various *gōtras*. The record, couched in Sanskrit prose and verse, describes the village of Kukkanūru as the abode of the goddess Jyēshṭhādēvī, described as the mother of the universe in visible form. The inscription is dated in Śaka 1105, Śōbhakṛit, corresponding to 1183 A.D. The composer of the record was *Tribhuvana-vidyā-chakravartin* Ādityadēva-paṇḍita. Lakshmīdhara wrote the record [on the metal sheets] and the *Rāja-vijñānin* Paṁdapa engraved it. At the end of the main document is a short passage in Kannaḍa recording a grant of land and a house for the feeding of the Brāhmaṇas by Divākara-daṇḍanāyaka. The charter is published in *Ind. Ant.*, Vol. IV, pp. 274 ff., and noticed in *Bomb. Gaz.*, Vol. I, part ii, p. 489.

No. 11, secured from Shri R. N. Gurav, Resident Magistrate, Athni (Belgaum District, Bombay), belongs to king Somēśvara IV, the last of the Chālukyas of Kalyāṇa. The inscription records the *sarva-mānya* gift of Avaravādi, a village situated in Hōrāghaṭṭa-70 included in Kūṁḍi-3000, to the 110 resident Brāhmaṇas of the *agrahāra* of Iṅguṇi by the king's general, Tējugidēva. Unlike his stone inscriptions from Aṇṇigēre, Hūli and Lakkuṇḍi quoting the Śaka, cyclic and regnal years which do not tally, the charter under review cites very regular details of the date, viz. Year 4, Parābhava, Kārttika-Paurṇimā, Wednesday. The details correspond to the 29th October 1186 A.D., which was a full moon day. This yields 1182 A.D. as the year of Sōmēśvara's accession. There is, however, another lithic record of this king in the Śaṅkaraliṅga temple at Hombaḷ in the Dharwar District, which cites the cyclic year Saumya, Śaka 1112, as his

third regnal year. This cannot be reconciled with the details contained in the present record. It may be added that very few copper-plate grants of this king are known barring the one noticed by Fleet in *Bomb. Gaz.*, Vol. I, pt. ii, p. 463 n.

A hollow cylindrical copper cover (No. 8) of the shape of a *liṅga* was received for examination from Sanokhār, Bhagalpur District, Bihar. It was used as a protecting cover for an image of the Sun-god and was discovered from the bed of an old tank in the said village. There is a single line of writing in Gauḍīya characters of about the 12th century A.D. covering part of the circular pedestal of the cover. The inscription is dated in the 9th regnal year of Valalaśēṇa (Ballālasēna, 1158-1179 A.D.) and records that the cover was caused to be made by Chihōka, the head of a *maṭha* (*maṭha-pati*), and was granted in favour of the illustrious lord Damachāditya (i.e. an image of the Sun-god worshipped in the locality). Obviously the image must have been thrown into the old tank at Sanokhār for safeguarding it from destruction by the Muslims who conquered the Bhagalpur region of Bihar towards the close of the 12th century. The discovery of this record reveals that Ballālasēna's hegemony extended over East Bihar. The record is published in *Ep. Ind.*, Vol. XXX, pp. 78 ff.

No. 13 is a set of two copper-plates in the possession of the Zamindar of Bilaigarh in Madhya Pradesh. The record, secured for examination through the Commissioner of the Chhattisgarh Division, is dated in the Kalachuri year 969 (1218 A.D.), Āshāḍha, lunar eclipse, in the reign of Pratāpamalla of the Kalachuri dynasty of Ratanpur. It registers a gift of the village Siralā to a Brāhmaṇa named Haridāsa. Pratāpamalla is the last known ruler of the line and hitherto only one of his copper-plate charters, viz. the Peṇḍrabandh plates dated in the year 965 corresponding to 1214 A.D. (*Ep. Ind.*, Vol. XXIII, pp. 1 ff.), was known besides a few of his copper coins discovered on the banks of the river Mahānadī near Bālpur (*IHQ*, Vol. III, pp. 175 ff.). The record has been published in *Ep. Ind.*, Vol. XXIX, pp. 97 ff.

Inscriptions on Stone and Other Materials

Epigraphical survey of the Tadpatri Taluk in the Anantapur District, Andhra State, the Tiruvallur Taluk and Śrīraṅgam in the Madras State and the Mudhol and Shirhatti Taluks in the Bijapur and Dharwar Districts of the Bombay State was carried on this year. Besides, several other places in the various States were also visited and impressions of as many as 433 inscriptions secured. These have been enumerated in Appendix B.

The earliest (No. 63) among these records is a Minor Rock Edict of the Maurya emperor Aśōka (*circa* 272-232 B.C.). It is engraved on a rock at Rājula-Maṇḍagiri near Pattikoṇḍa in the Kurnool District, Andhra. This edict is almost identical in its contents with that of the same king found at Yeṟṟaguḍi (*ASIAR*, 1928-29, pp. 161 ff.) which is about 20 miles due south-east of Pattikoṇḍa. The inscription has been published in *Ep. Ind.*, Vol. XXXI, pp. 211 ff.

No. 35 from Amarāvati, in the Guntur District of the same State, is engraved on a railing piece of marble dug out of the site of the ancient *Stūpa* of the locality. It is in Brāhmī characters assignable to the 1st century B.C. and reads *Rāja-kumāriyā Saṁmaliyā parivesakānaṁ unhisaṁ*. The record refers to the gift of the coping-stone (*unhisa*), obviously the one on which the inscription is engraved (cf. Lüders' List, Nos. 1221, 1225 and 2131). The donors were apparently the *parivesakas* or attendants of Saṁmalī who calls herself a *Rājakumārī* (princess).

On a rock on the Kaulēśvarī or Kuluhā hill near the village of Hatwaria under the jurisdiction of the Hunterganj Police Station in the Hazaribagh District, Bihar, was discovered an inscription (No. 113) belonging to the Later Gupta king Vishṇugupta who flourished about the beginning of the eighth century A.D. and enjoyed the imperial title *Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara*. The inscription consisting of only two short lines is very badly damaged and seems to refer to a *sattra* and to a chief named Pōyarāja, apparently a feudatory of the Later Gupta king. This is the second lithic record of Vishṇugupta known to us, the first being the Mangraon inscription of the 17th year of his reign (*Ep. Ind.*, Vol. XXVI, pp. 241 ff). The present epigraph suggests the inclusion of the Hazaribag District in the dominions of Vishṇugupta. Some of the relics on the Kaulēśvarī hill are assignable to the period of this inscription which has been edited in *Ep. Ind.*, Vol. XXX, pp. 84 ff.

Among the inscriptions copied at Lai, near Lakhisarai in the Monghyr District, Bihar, No. 122 is of some interest. It is engraved on the pedestal of a broken image and records that Vikramadēvī, the chief queen (*paṭṭarājñī*) of *Rāṇaka* Yaśaḥpāla, caused the image to be made. The chief is described in the record as a *vāsāgārika*, i.e. an officer in charge of the bed chamber or the inner appartments of the palace, obviously of Yaśaḥpāla's overlord. The record is in characters assignable to the 12th century and refers to the 32nd regnal year, evidently of the same suzerain of *Rāṇaka* Yaśaḥpāla. The name Yaśaḥpāla may suggest that the chief was a scion of the Imperial Pāla family and that his suzerain was probably a Pāla monarch. The only Pāla kings, who flourished in the period of the record and ruled for more than 32 years, were Rāmapāla (*c.* 1078-1122 A.D.) and Palapāla (*c.* 1165-1200 A.D.). Of these two rulers, the latter ruled over the Monghyr region with his capital possibly at Kāwāyā-Jayanagar (ancient Champā), a few miles from Lai which was perhaps the home of Yaśaḥpāla, while Rāmapāla's capital Rāmāvatī was situated in North Bengal, possibly near modern Gaur in the Malda District. The remoteness of Rāmāvatī from Lai may go in favour of the identification of *Rāṇaka* Yaśaḥpāla's master with Palapāla. The inscription has been published in *Ep. Ind.* Vol., XXX, pp. 82 ff.; cf. *JBRS*, Vol. XLI, Part ii, pp. 143 ff.

From the Kēdārēśvara temple at Bhubaneswar (Puri District, Orissa) were copied three inscriptions (Nos. 428-430), one of which is almost wholly rubbed out. The remaining two records are engraved, one below the other, on the right side of the doorway of the temple. The first (No. 428) is dated in Śaka 1064 (mentioned in words in the record), Karkaṭaka ba. 15. The inscription records the gift of a perpetual lamp to god Kēdārēśvara by *Rājan* Pramāḍi, the *anuja*, i.e. younger brother, of king Anantavarman Chōḍagaṅga. It is stated that the inhabitants of the village of Nāgagarbhā in the Paiṁdā *vishaya*, headed by the *pradhānī* named Śaṇḍa, received five *māḍhas* of gold apparently from the donor. The interest accruing to the amount was no doubt meant for being utilised for providing for the burning of the lamp. The second record, engraved below and dated Śaka 1067 (*muni-rasa-viyat-chandra*), registers the gift of another lamp by Chōḍagaṅga who is stated to have been a son of Pramāḍidēva. It is interesting to note that Pramāḍidēva, the younger brother of king Anantavarman Chōḍagaṅga, and his son Chōḍagaṅga, apparently named after the king, are known from other inscriptions as the donors of several lamps to the god Śiva at various places (*SII*, Vol. IV, No. 1186 ; Vol. V, No. 1015 ; Vol. X, Nos. 656, 672, 674, 679, 692). In some of these records Pramāḍi is also called Ulagiyagoṇḍa or Ulaguyyavaṁdda Permāḍi. The Palaṁgaṟa charter of Anantavarman Chōḍagaṅga, dated Śaka 1040, records the grant of the village of Palaṁgaṟa (modern Palagara in the Bobbili Taluk of the Visakhapatnam District) in the Sambā *vishaya* made by the Gaṅga king in favour of the same person there called Ulagiyagoṇḍa-Perumāḷ and described as the *priya-bāndhava* of the donor and as the son of Vajjidēva from his wife Āḷapiṟandār and the grandson of Chōḻiyar (resident of Urattūru in Raṭṭa-maṇḍala) and his wife Śriyādēvī. It appears that Pramāḍi was a younger cousin of Gaṅga Anantavarman Chōḍagaṅga on the latters' mother's side. The inscription has been published in *Ep. Ind.*, Vol. XXX. pp. 90 ff.

An incomplete record (No. 313) from Veṅgal, Chingleput District, Madras contains the *praśasti* of a chief named Narasiṁha, the lord of Milāḍu, who belonged to the Malaiya-kula. The *praśasti* attributes to the chief titles such as *Śukrānvaya*, *Udayāchalāditya*, *Malayakulōdbhava* and *Malayakula-chūḍāmaṇi*. This chief appears to be identical with his namesake of the Tirunāmanallūr record wherein he figures with the same attributes as a subordinate of the Rāshṭrakūṭa king Krishṇa III (*Ep. Ind.*, Vol. VII, p. 135). The present inscription, however, does not mention his overlord.

From Pañchaliṅgāla in the Kurnool District, Andhra, were copied two inscriptions, one (No. 50) of the Western Chālukya king Bhuvanaikamalla Sōmēśvara II, and the other (No. 49) of his brother Tribhuvanamalla (Vikramāditya VI). While the latter is a fragment and does not furnish any new details, the former is dated in Śaka 990, Kīlaka, corresponding to 1068 A.D. Unfortunately the other details of the date, viz. Pushya ba. 5, Sunday, are irregular for the cyclic year quoted. The epigraph registers the gift of Guḍigeri in Kalpaḷḷi that was included in the thousand and four hundred *mattar* of land that had formerly been given to Pañchaliṅgadēva by Vinaya-Satyāśraya by a copper-plate charter. This Vinaya-Satyāśraya seems to be Vinayāditya Satyāśraya

of the Early Chālukya house of Bādāmi. It is interesting to note that among the boundaries of the gift land are mentioned Jeruvumbāḍu, which is stated to be situated in Naḷavāḍi on the southern bank of the river Tuṅgabhadrā, and Narnūru. Naḷavādi is apparently the same as the *vishaya* of that name mentioned in the Kurnool plates of Vikramāditya I (*JBBRAS*, Vol. XVI, pp. 25 ff.) and the Dayyamdinne plates of Vinayāditya (*Ep. Ind.*, Vol. XXII, p. 29) and identified with parts of the Kurnool and Anantapur Districts. The gift land was made over to Kāśmīrapaṇḍita, the *Sthānādhipati* of Pañchaliṅga-kshētra, and the income out of it was to be utilised for the repairs and upkeep of the temples at the place. The record was composed by Nāgachandra-kavīndra.

Another Chāḷukya record (No. 65) from Rājula-Maṇḍagiri, Kurnool District, which also belongs to the reign of the same king being dated in Śaka 993, Virōdhikṛit, is engraved on a rock close to the Aśōkan edict at the place, reviewed above. Itintroduces a person named Charasa who was the father of *Mahāmaṇḍaḷēśvara* Maṅgarasa, a subordinate of the Chālukya king. It records a grant of land made by him to *Kannaḍaverggaḍe* Duggaṇa-bhaṭṭa,the son of Attiyaṇa-sōmayājin of Bhāradvāja-gōtra. The gift land lay to the west of Maṇḍagiri-tīrtha in Naḷavāḍi-500. The details of the date of this grant, viz, Āśvayuja śu. Pāḍiva (*pratipad*), Monday, regularly correspond to 1071 A.D.. September 26, Monday, f.d.t. ·28.

No. 370 from Srīraṅgam, Tiruchirappalli District, Madras, is dated in the 32nd year of the Chōḷa king Rājarāja. Though the inscription is partly built in at the beginning, it contains portions of the king's well-known *praśasti* : *Tirumagaḷ pōla*, etc., and hence may be assigned to Rājarāja I. The regnal year 32 cited in the record is the latest known date of the king so far known. The inscription records the gift of two cows for offering milk to the god by Madhurāntakaṉ Sundara-śōḷan *alias* Rājarāja-Iḷaṅgōvēḷār. The donor was evidently a member of the Koḍumbāḷūr family, some members of which are also known to have served under Rājarāja I. · Madhurāntakaṉ Āccha(Āditya)piḍāraṉ, son of Vīrasōḷa-Iḷaṅgōvēḷāṉ of Koḍumbāḷūr in Kōnāḍu, figures as the donor in a record dated in the 3rd year of Rājarāja I (*SII*, Vol. XIII, No. 33). Another member of this family who served the same king was Vēḷāṉ Sundaraśōḷan. A record from Tiruveṇkāḍu (*SII*, Vol. III, p. 476 ; Vol. VII, No. 980) dated in the 27th year of Rājarāja I mentions as donor one Vēḷāṉ Sundaraśōḷaṉ. This person was the son of Vēḷāṉ Śiṟiyavēḷāṉ of Koḍumbāḷūr, who died in war at Ceylon in the 9th year of Sundarachōḷa. It is not unlikely that this chief is identical with the donor of the present record.

No. 310 from Veṅgal (Tiruvallur Taluk, Chingleput District), dated in the 34th year of Kulōttuṅga I (1070-1120 A.D.), registers the gift made by the *Vaḍuga-daṇḍattār*, i.e. officers of the northern contingent, of a portion of the income derived from certain taxes (such as *aṅgāḍippāṭṭam*, *kālaḷavu* and *kōṟkūli*) in favour of god Tirumuṇḍīśvaradēva at Śembiyaṉ-Veṅgal in Veṅgal-nāḍu within Paiyūr-iḷaṅgōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. The village is stated to be their *jīvitam*. In this connection attention may be drawn to a record from Puṉṉaippākkam in the same Taluk (No. 251 of App. B of 1952-53, *ARIE*, p. 15). This epigraph dated in the 28th regnal year of Rājarāja I (i.e. 1013 A.D.), registers an assignment of land as *ērippaṭṭi* by Eḷuvakkaṉ, the wife of the general of Śaḷukki Vimalādityadēva who is no other than the Eastern Chālukya prince of that name, the son-in-law of Rājarāja I. Thus the present record seems to testify to the continued association of the Eastern Chālukya army with this area till the time of Kulōttuṅga I, who was himself a prince born of the Chālukya-Chōḷa alliance.

A fragmentary record (No. 296) engraved on the tiers of the *gōpura* in the Chōḷapurīśvara temple at Sholinghur (North Arcot District) mentions the chief Śiṟaimīṭṭa-perumāḷ *alias* Śīyagaṅgaṉ. This record, which may palaeographically be attributed to the 13th century, recalls to our memory the association of the Gaṅgas with this place even as early as the tenth century as revealed by the Sholinghur rock inscription dated in the reign of Parāntaka I (*Ep. Ind.*, Vol. IV p. 222). In a record from Kāñchīpuram (No. 289 of 1919) dated in the 35th regnal year of Tribhuvanavīradēva (Kulōttuṅga III), i.e. 1213 A.D , one Śīyagaṅga is mentioned as having constructed the shrine of Anantāḷvār in stone. He also bears, among others, the title *Śiṟaimīṭṭa-perumāḷ* and his father is called Chōḷēndrasiṁha. Another inscription from Mēlpāḍi, dated in the 8th

year of Rājarāja III (i.e. 1224 A.D.), mentions Śiṟaimīṭṭa-Perumāḷ *alias* Śīyagaṅgadēvar as the nephew of Madhurāntaka-ppottappichchōḻan Puḍōli-araśaṉ who is there stated to have erected a *maṇḍapa* for Chōḻēndraśiṅga-nāyaka. Evidently Śīyagaṅgaṉ *alias* Śiṟaimīṭṭa-perumāḷ of the record under review and his namesake of the inscriptions from Kāñchīpuram and Mēlpāḍi are identical and the name Chōḻēndrasiṁha seems to lend some support to the view recorded in the *Guruparamparāprabhāva* that the modern name of Śōḻiṅgapuram is derived from Chōḻēṁdrasiṁhapuram so named after a king who had *Chōḻēndrasiṁha* as his title and was responsible for the prosperity of this ancient place. Śīyagaṅga's father apparently adopted the title Chōḻēndrasiṁha in imitation of a Chōḻa king whose identity is not known.

Nos. 6, 14, 15, 18 and 19 come from the Tadpatri Taluk, Anantapur District, Andhra. Of these the first two are in Tamil and the other three in Kannaḍa. While Nos. 15 and 18 are specifically dated in the reign of the Yādava king Siṅghaṇa, the other three also fall in the same period. An interesting feature of these records is that they mention the guild called *Chitramēḻi*, the members of which figure as the donors.

Among these epigraphs No. 18 from Mēḍikurti records the consecration of god Jasamēśvaradēva by *Paṭṭasāhaṇādhipati* Malleyasāhiṇi in the capital town of Vellanūru and registers the grant of the village of Mēḍikuṟu and the canal of Atyāḍi for worship and offerings to the god. It further gives the date of the consecration as Śaka 1143, Vikrama, Mārgaśira śu. 10, Monday, during the reign of *Pratāpachakravarttin* Siṅghaṇadēva (1210-46 A.D.). In No. 6 from Ellanūru, it is stated that the Chittiramēḻi guild, having invited Vyāpakadēva, the pupil of Yajñajīyar of Pushpagiri, to take over the duties of the *Śrīkāryam* of the temple of Chittiramēḻi-Tteśamīśvaramuḍaiyār of Veḷḷalūr-paṭṭaṇam in Peṇṇagappāḍi-nāḍu, assigned to the god the village of Mēḍikkuṟu, the Attipūṇḍi canal and one *maṟuttu* of land in each of the villages of Tāḍippaṟutti (probably the present Tāḍipatri), Gaṇḍi-Vallūru and Veḷḷalūr, in addition to certain tax-incomes such as the *nāṭṭumakkamitṟai*, *uḷḷūrśuṅkam*, etc., for worship and offerings to the god. Teśamīśvara of this record is no doubt identical with Jasamēśvaradēva of the epigraph noticed above.

No. 15 from Koḍumūrti which is also dated in the reign of Siṅghaṇa, 6 years later than the Mēḍikurti inscription noticed above, bears the date Śaka 1149, Vyaya, Pushya 15, Sunday, and records the gifts of a tank at Seṭṭihaḷḷi and a garden land and a house site respectively at Koḍimiṟu and Elanūru for worship and offerings to the god Chitramēḍi-Śrīmal-Laḷitēśvaradēva. The date of the record, although wating in details for verification, can be equated to 1227 A.D., January 3, Sunday, ntaking the unspecified *paksha* to be *śuddha*. That Vyāpakadēva, the *Śrīkāryam* officer of the Teśamīśvara temple noticed in No. 6 above, was the *sthānapati* of this temple of Laḷitēśvara as well and the receipient of the gifts recorded in No. 15 is confirmed by a Tamiḷ record engraved on the reverse of the same stone containing this epigraph.

Vyāpakadēva is mentioned again in No. 19 from Mēḍikurti as the preceptor (*guru*) of *Mahāmaṇḍalēśvara* Jagadāḷa Bhōgarasadēva-mahārāja who gave a grant of land in Niṭṭūra-sīme to him as *guru-dakshiṇā*. The record is dated in Śaka 1159, Hēmaḷambi, Āshāḍha śu. 15, Thursday, corresponding to 1237 A.D., July 9. Bhōgarasa must have been a feudatory of the Yādava king who is, however, not referred to in the record. The occasion of the grant was a lunar eclipse which is also not specified in the inscripton. *Chittiramēḻi* or *Chittramēḍi*, which is referred to in these records, appears to have been a guild of agriculturists. Significantly enough, the slabs on which these records are engraved bear the sketches of a plough (Tamil *mēḻi*, Telugu *mēḍi*) together with other figures such as the bull, serpent, drum, *pūrṇa-kumbha*, etc. The name of the village Mēḍikurti occurring as Mēḍikuṟu in Tamil (No. 6) as well as in Telugu (No. 18) suggests its origin from *mēḍi*, i.e. the plough. The records of this guild from the Tamil area are generally characterised by a *praśasti* in verse which runs :

Śrīmatāṁ Bhūmi-putrāṇāṁ śrīmad-gō-kshīra-jīvināṁ ı
Sarvalōka-hitan=nyāyyaṁ chitramēḻasya śāsanam ıı
Jīyatāṁ jagatām=ētat pālanaṁ rāshṭra-pōshaṇam ı
Śāsanaṁ Bhūmi-putrāṇāṁ chāturvarṇa-kul-ōdbhavam ıı

(*SII*, Vol. VII, No. 129)

For an exhaustive account of this and the other merchant guilds with which it associated itself, see *Quart. Journ. Myth. Soc.*, Vol. XLV, pp. 29ff.

An inscription (No. 367) on the wall of the temple granary at Śrīraṅgam, Tiruchirappalli District, belongs to the Telugu Chōḷa chief Tammu-siddha. It opens with a Sanskrit verse in Grantha characters delineating the chief's genealogy as follows: Kalikāla of the solar race; in his family Dāya-Bhīma; his son Petta whose son was Eṟa-siddhi; Eṟa-siddhi's son Tammu-siddhi, the donor, who was the younger brother (*anujanmā*) of Manma-siddha and was born of Śrīdēvī. The portion in Tamil prose following the Sanskrit verse mentions the donor as Madhurāntaka Pottappi-chōḷa Nalla-siddha, thus equating him with Tammu-siddhi. The record registers a gift of the village of Muṇōmbūṭṭi in Paṭṭaiya-nāḍu and is dated in Śaka 1126 (1204 A.D.) expressed by the chronogram *rasa-kara-śaśi-bhū*. The date is one year earlier than that of the Aruḷāḷaperumāḷ temple inscription of the same chief mentioning his anointment at Kāñchī (*Ep. Ind.*, Vol. VII, pp. 152 ff.). The gift village, Muṇōmbūṭṭi *alias* Śīraṅganallūr situated in Paṭṭaiya-nāḍu, is referred to in the Sanskrit verse as Mṇōmaṇi in Paṇṭa-rāshṭra. The Aruḷāḷaperumāḷ temple inscription of this chief, referred to above, also records a gift of the village of Muttiyampākka, mentioned as the head-quarters of Paṇṭa-rāshṭra, to the lord of Hastiśaila (ibid., Vol. VII, p. 154.). The inscriptions from Gudur show that the Gudur Taluk formed a part of the Paṇṭa-rāshṭra or Paṭṭaiya-nāḍu (*Ins. N.D.*, Gudur 34). The two gift villages, Muṇōmbūṭṭi or Mṇōmaṇi and Muttiyampākka, may be identified respectively with Mōmiḍi and Muttembāka, both of which are included in the Gūḍur Taluk itself. The inscription ends with a direction that a similar record should have to be engraved in the temple at Tiruppāṟkaḍal in Nellore. Corroborating this statement, there is an inscription on the *dhvaja-stambha* of the Raṅganāyakulasvāmin temple at Nellore (ibid., Nellore 75; *SII*, Vol. V, No. 500), which is an exact, though fragmentary, copy of the epigraph under review.

It is interesting to note that Nūṅkama-mahādēvī, the wife of Madhurāntaka Pottappichchōḻaṉ *alias* Siddharaśaṉ, figures as the donor of 12 *Bhujabala-māḍai* in an inscription from this very temple (No. 67 of 1936-37) which is dated in the 19th year of the reign of Kulōttuṅga III (i.e. 1197 A.D.). Siddharaśaṉ who has been identified with Nalla-siddha (cf. *ARSIE*, 1936-37, p. 72) is no doubt identical with the Nalla-siddha of the record under review. It must be noted here that this record does not mention the reigning king Kulōttuṅga III. Nevertheless we learn from a number of inscriptions from Nandalūr (Cuddapah District), one (No. 578 of 1908) of which is dated in the 26th year of the reign of this king (i.e. 1204 A.D.), that Nalla-siddha recognised Kulōttuṅga as his overlord (ibid., 1908, p. 67, para. 63).

No. 83, a Tamil inscription from Niḍigallu, Venkatagiri Division, Nellore District, records the gift of land called Śevvaṇkuḻi in the village of Neḍuṅgal to Yōgimallidēva. The gift was made for the *rōga-śānti* (recovery from illness) of Madhurāntaka Pottappi Uṟaiyūrśōḻa Alluntirukkāḷattidēva *alias* Gaṇḍagōpāla, described as the illustrious nephew or son-in-law (*tiru marumaganār*). The record cites the 2nd year of the reign of Vīraśōḻa Tribhuvanadēva equating it with Śaka 1167 and Viśvāvasu. The details of the date that follow are Makara śu. 8, Uttirāḍam, Tuesday, Makara-saṅkrānti, which occurred on December 26, 1245 A.D., when, however, the *tithi* was the sixth and the *nakshatra* Uttiraṭṭādi. The gift is stated to have been made by Tikkaya-māraya(?) before the assembly of the *Periya-nāṭṭu vishaiyattār* and the Brāhmaṇa elders of Mēṟ-Pākkaināḍu. The above Gaṇḍagōpāla for whose recovery the gift recorded here was made is already known from his inscriptions at Kāñchīpuram and Kāvanippākkam, wherein he is also given the epithet *Piḷḷaiyār* (No. 367 of 1919; No. 410 of 1923). The inscriptions cited above are dated respectively in the 16th and 18th regnal years of Rājarāja III (1216-46 A.D.). *Vīraśōḻa* is one of the titles of Rājēndra III and hence the king mentioned in the present record may be identified with the said Chōḷa king. In that case, this will be another instance where we get a different date for the accession of Rājēndra III, his known date of accession being 1246 A.D. There are other inscriptions like the record under review from the Nellore District (*Ins. N.D.*, pp. 410, 439 and 445) which indicate 1243-44 A.D. as his initial year.

No. 70 is a Telugu inscription from Muruguḷḷa, Atmakur Taluk, Nellore District. This also belongs to the Telugu-Chōḍa family and begins with the *praśasti*: *Charaṇa-sarōruha*, etc. It records some gifts made for the merit of Bhujabalavīra Tirukkāḷattidēva Chōḷa-mahārāja who, it is stated, having justly ruled over the mortal world set out with a desire to rule over the celestial world,

i.e. died. The record, which is assignable palaeographically to the 13th century, is unfortunately damaged rendering the details of the date and the nature of the gift illegible. If the Tirukkāḷattidēva Chōḷa-mahārāja of this inscription is the same as Alluntirrukkāḷattidēva Gaṇḍagōpāla of the Niḍigallu record, he did not long survive his illness for which *rōga-śānti* is stated to have been performed.

The Hoysalas are represented by four records (Nos. 361-62, 372, 377) from Śrīraṅgam (Tiruchirappalli District) of which two (Nos. 361-62) belong to the reign of Vīra-Sōmēśvara and the other two to that of his son Vīra-Rāmanātha. Of the former, No. 361, dated in the 22nd year of the king's reign, records a gift of Paramēśvaraṉ Nārāyaṇaṉ of Aḷiyappaḍambil, a *Kudirai-chchetti* of Malai-maṇḍalam. This inscription provides one more instance of the activities of horse-traders in the Tamil country (cf. Nos. 77 of 1936-37, 185-86 of 1938-39, etc.). The second inscription of Sōmēśvara records a gift of tax-free land at Vikramapāṇḍya-chaturvēdimaṅgalam in Teṉ-Kaḷavaḷi-nāḍu excluding the lands that had formerly been endowed by Jaṭāvarmaṉ Vikramapāṇḍya, probably towards the maintenance of the sacred cows (*tiru-ssurabhigaḷ*) of the temple as *tiru-kkōśālaippuṟa-iṟaiy-ili* (i.e. tax-free land for the maintenance of the sacred cows). The purpose of the gift was the welfare of Vijvala-mahādēvī, the chief queen, and it was made by one of the palace officials (*araimaṉai-pradhāni*) who is stated to have hailed from Puttūr in Tuḷu-maṇḍalam. As the inscription is partly covered up by the flooring, its date is unfortunately lost though the details, viz. śu. 5, Monday, Tiruvōṇam, are available. At the end of the record, however, year 4, 270th day, is probably cited as the date of the document. Assuming that the details pertaining to both the cases refer to one and the same date, the nearest probable equivalent for it would be 1234 A.D., November 27, Monday, the *nakshatra* Tiruvōṇam having ended at ·70 on the previous day. The signatories of this record were probably officers of the contemporary Pāṇḍya kings. Both Āṇḍapirāṉ Paṭṭālakaṉ *alias* Pañchavadarayaṉ and Kumaṇarāyaṉ *alias* Araiyaṉ Viradamuḍittāṉ belonged to Chakrapāṇinallūr in Sevvirukkai-nāḍu wherefrom Pallavarāyaṉ *alias* Araiyaṉ Viradamuḍittāṉ, an officer of Māṟavarmaṉ Sundarapāṇḍya II, the nephew of Sōmēśvara (*Ep. Ind.*, Vol. XXIV, p. 172), is also known to have hailed. Vijvala-mahādēvī, Sōmēśvara's chief queen for whose welfare the gift was made, must have been the same as Bijjalā, the mother of Narasiṁha III who succeeded Vīra-Sōmēśvara to the throne.

No. 377, dated in the 9th year of the reign of Vīra-Rāmanātha (i.e. 1264 A.D.), is in the form of a memorandum submitted to god Raṅganātha by the temple officials. It records certain additional endowments of lands made to the temple of Lakshmīnārāyaṇa-Perumāḷ consecrated on a site in the western portion of Bhadrākara-chaturvēdimaṅgalam by Ēchi-bhaṭṭaṉ of Kauśika-gōtra, the *kuḍiṉīr-sāvāsi* of the palace. The donor's representation to the god in respect of the said temple was (i) that, as a protection for the temple, a row of house-sites around the temple be granted to deserving Brāhmaṇas to induce them to settle there and (ii) that, as the income from the existing endowments was found inadequate for maintaining worship and offerings in it, some more lands from Guṇaśīla-chaturvēdimaṅgalam be acquired and assigned to it. For effecting this, the donor deposited 7500 *kāśu* in the temple treasury. The god, seated with his consorts on the *siṁhāsana* called *Vēdaneṟikāṭṭiṉāṉ* under the pearl canopy called *Tirumalaitandāṉ* in *Nalantigaḷnārāyaṇaṉ-tirumaṇḍapam* on the occasion of Tiru-uttiram in the month of Māśi, is stated to have approved of the arrangement recorded in the memorandum.

No. 57 from Aṭakalaguṇḍu near Rājula-Maṇḍagiri belongs to the reign of *Mahāmaṇḍalēśvara* Harihararāya. The record is dated in Śaka 1268, Pārthiva, corresponding to 1345 A.D. It states that, when the king was ruling from Gutti as his capital and his brother-in-law (*maiduna*) *Mahāmaṇḍalēśvara* Baṇḍāru Māchappa-Voḍeya was administering Sindavāḍi-12 from Ādavāni as his capital, his subordinate Kāme-nāyaka, son of Sariyaba-gavuṁḍa, was ruling Aḍakelaguṇṭa and installed the god Mallikārjuna at that place. It is further stated that Kāme-nāyaka appointed Malajiyya as the priest for the temple and assigned land and cattle for it. The inscription is important as it is one of the earliest records of Harihara I, founder of the Vijayanagara dynasty.

Five inscriptions (Nos. 353, 373-76) of Sadāśiva from the Raṅganātha temple at Śrīraṅgam range in date from Śaka 1466 to 1486. The earliest (No. 353) of these, dated in Śaka 1466, records a gift of Chikkayyaṅgār *alias* Parāśara-bhaṭṭaṉ, the priest (*purōhita*) of the temple. The other four, engraved on the

south wall of the fourth *prākāra*, mention the king's subordinates Viṭṭhala, son of Timmarasa of Ātrēya-gōtra, and Ōbaḷarāja, son of Kōnēṭi-Ayyaṉ of the lunar race. Viṭṭhaladēva is evidently identical with the chief of that name who conquered Tiruvaḍi-rājya and ruled over the Tiruchināppaḷḷi *śīmai* according to a eulogy in the *Bālabhāgavatamu*. Ōbaḷarāja is the same as Aubhaḷa, described as the son of Kōnēṭirāja by Tirumalāṁbikā (*ASIAR*, 1908-09, table facing p. 200).

Nos. 350 and 351, also from Śrīraṅgam, are dated in Śaka 1490 and 1499 respectively and belong to the reign of Śrīraṅgadēva-mahārāya who bears all the imperial titles. The first of these two records further states that the king was ruling at Vijayanagara and registers an endowment of several villages yielding an annual income of 3,500 *poṉ* by *Mahārājādhirāja* Tirumalaidēva-mahārāja of Ātrēya-gōtra. If this Śrīraṅgadēva is identical with Śrīraṅga I of the Aravīḍu family, then the inscription under review furnishes the earliest date for him. The same date is also assigned to him by the *kaifiyat* of Peddapasupula, which, however, states that Śrīraṅga was ruling over Penugoṇḍa-rājya (*Further Sources*, Vol. I, p. 301 ; Vol. II, pp. 300 ff.)

The Bhaktōchita-perumāḷ temple at Sholinghur (North Arcot District) contains a number of inscriptions of the Vijayanagara dynasty of which only two are worth noting. The association of the famous Doḍḍayāchārya of the Tātāchārya family with this village is confirmed by an inscription (No. 288) which records a gift of the village of Paravattūr *alias* Ayyagaḷ-agaram in Śōḷiṅgappurattu-ppaṟṟu in Tirukkaḍigai-nāḍu for various offerings on specified occasions by Doḍḍayāchāryar, son of Kandāḍai Appaṅgār and grandson of Kandāḍai Dēvarājāchāryar. The occasions include the day of the natal star of Periya Appaṅgār in the month of Chittirai. The inscription is dated in the reign of Veṅkaṭapatirāya in Śaka 1517, Manmatha, Uttarāyaṇa, Mithuna ba. 2, Friday, Uttirāḍam, corresponding to 1595 A.D., June 13. Doḍḍayāchārya, a resident of Chōḷaśiṅgapuram, was the author of the *Pañchamatabhañjanam* and *Chaṇḍamārutam*. The latter was written in refutation of the *Advaitadīpikā* of Appayya-dīkshita (*Prapannāmṛitam*, p. 486).

No. 325 from Kōṭēśvar, Coondapur Taluk, South Kanara District, consists of a single verse in the *Śārdūlavikrīḍita* metre and is interesting for its date which is given as *Kāśīmadhya-gatē Śakē*. This has to be referred to what is known as the *Kaṭa-payādi* system which gives numerical values to the consonants of the Sanskrit alphabet (cf. Burnell, *El. S. Ind. Pal.*, p. 79). According to this calculation, the date of the record would be Śaka 1551 ; but the details do not work out regularly. The king Veṅkaṭa-bhūpa, to whom the inscription refers itself, seems to be no other than the Keladi chief Veṅkaṭa I. The record states that the king's minister Mṛityuñjaya installed the image of Kōṭīśvara.

An archaic record (No. 48) in the Nāgēśvarasvāmin temple at Narnūru in the Kurnool District, Andhra, registers a gift of land made by the [assembly of] Three-hundred to the god Takshakēśvara (Śiva) of Nariyanūru. We have thus an indirect reference to the popularity of the celebrated Nāga Takshaka in the Andhra country in a record earlier than the Mācherla and Gurzāla Nāga pillars which enumerate eight Nāgas including Takshaka (*ARSIE*, 1910, p. 107, para. 60).

No. 366, dated Śaka 1411 (1489 A.D.), is a Telugu record engraved on the walls of the temple granary at Śrīraṅgam. It records a gift of money to the shrine made by a chief named Vallānēniṁgāru or Vallabha who is described in a Sanskrit verse in the record as the son of Mācha-nṛipati who was the son of Nāg-ādhipa and the grandson of Siṅga. The chief bears the titles *Kannakaṁja* and *Lāṭarāya-Rāhuta* and is said to have belonged to Dāsūla-gōtra. The donor is further described as the lord of Gāndhārīgiri and Gaṅgā-taṭa. This chief is hitherto unknown and the tract over which he claims to have ruled is difficult to locate.

Another inscription of interest in the Śrīraṅgam temple is No. 369 which is in modern Oriya characters and is engraved on the slabs paved on the flooring in the temple granary. It refers to certain gifts made by Rādhāpriyā, queen of Viśvanāthadēva of Āṭhagaḍa in Ōḍiśā, who flourished in the latter half of the 19th century (cf. *Life of Poet Rādhānātha* in Oriya, p. 210).

No. 291, from Sholinghur (North Arcot District), is engraved on the north wall of the Āṇḍāḷ shrine and is dated in Śaka 1637, Durmukhi (1716 A.D.), in the reign of the Mughal emperor Farrukhsiyar (1713-19 A.D.) who is introduced with the titles *Mahāmaṇḍalēśvara*, *Rājādhirāja-Paramēśvara*, *Rājapratāpa*, etc.

The inscription states that the temple was without an image of the Śūḍikkoḍutta Nāchchiyār, i.e. Āṇḍāḷ, and arrangements were made for the consecration of an image of the goddess and for its worship and festivals. The present epigraph is earlier than an inscription (No. 174 of 1921) of the same monarch discovered in the same District, dated in Śaka 1640 (1718 A.D.). The evidence regarding the recognition of Mughal rule in these parts is supported also by records like No. 424 of 1919, dated in Śaka 1645 (1723 A.D.) and referring to the reign of the emperor Muḥammad Shāh (1719-48 A.D.).

Arabic and Persian Inscriptions

Of the Arabic and Persian inscriptions copied during the year, 118 were collected by the Assistant Superintendent (Arabic and Persian Inscriptions), while the rest were copied by the office of the Government Epigraphist for India. The more important of these records are noticed below.

Two records (Nos. 89-90) mentioning Fīrūz Shāh, found engraved each on one side of a fragmentary slab lying in the Ṣughrā Waqf Estate (Biharsharif, Patna District, Bihar) are important from historical and calligraphical points of view, the script being *Naskh*-cum-*Tughrā* of beautiful execution, exhibiting delicacy and refinement. One of them mentions the renovation of the structure of a gate and an arch, while the other records the name of Fīrūz Shāh and further speaks of *ḥājib-i-Hindūwān-i-mamālik,* i.e. the chamberlain of the Hindus of the kingdom. Another record (No. 92) of Fīrūz Shāh from the same place mentions the construction of a mosque in A.H. 765 (1363 A.D.) during the governorship of Asadu'd Dīn Dā'ūd Khān, by Khwāja Bangāl Khānī whose name is of some interest. A still earlier record (No. 96) of the same king, on the tomb of Shāh Qumais at Biharsharif, seems to be fragmentary. The preserved portion refers to the construction of a domed Dargāh. Since Shāh Qumais, on whose tomb the record is found, flourished at a much later date, the reference cannot be to the tomb in question. Neither the name of the builder nor that of the person in whose memory the tomb was erected is found in the extant portion. Another ruler of this dynasty, Maḥmūd Shāh, is mentioned in No. 100 from Maner, Patna District, dated A.H. 798 (1395-96 A.D.). This record is important as it shows that Maḥmūd Shāh's sovereignty was acknowledged in this part of the country at a time when the throne of Delhi had found a new claimant in Nuṣrat Shāh. It may be noted here that it was the latter who was recognised as his overlord by Ẓafar Khān, the governor of Gujarat, according to two records, dated A.H. 797 (1395 A.D.), from two different places in Saurashtra (*Corp. Ins. Bhavnagari*, pp. 7, 16).

The Mughal emperors are represented by no less than sixteen inscriptions. Of these, No. 24 of the time of Jahāngīr comes from Hathibhata Maḥalla, Ajmer. It is inscribed on a stone elephant and refers to the carving of the elephant from a rock at the order of Jahāngīr in A.H. 1022 (1613-14 A.D.). Jahāngīr's other inscription (No. 19), from the tomb of the saint Sayyid Ḥusain on the Taragarh hill, dated in the same year, mentions Wazīr Khān-i-Kalān, i.e. Wazīr Khān, the senior, and Khwāja Daulat Darbārī. Yet another record (No. 18) of this emperor, on the said tomb, refers, like the Pushkara inscription (*Ep. Ind.-Mosl.*, 1923-24, p. 22), to the victory of the Mughals over the Rānā [of Chitor] in his 10th regnal year. This epigraph further states that Jahāngīr celebrated this victory by ascending a golden throne. Horovitz states in his list of published Muhammadan inscriptions (*Ep. Ind.-Mosl.*, 1909-10, p. 45, No. 120) that this record refers to the construction of new buildings by I'tibār Khān. Actually, however, it records the erection of a *pinjra* (screen) around the grave of the saint. In the same year, Jahāngīr visited Ḥāfiẓ Jamāl, a valley with a spring in the neighbourhood of Ajmer, and, fascinated by its beauty, ordered a suitable building to be constructed there. The place was named Chashma-i-Nūr (Fountain of Light) in association with his own name *Nūru'd-Dīn.* These facts, which are described at some length in Jahāngīr's *Memoirs,* are recorded in the inscription (No. 15) in beautiful *Nasta'līq,* which is over the arch of the building. According to the *Memoirs* the text of the record was composed by Sa'īdā of Gīlān.

Shāh Jahān's record (No. 23), from the Chilla-i-Chisht on the Pushkar Road, Ajmer, mentions the construction of the Chilla by Daulat Khān *Shiqdār,* who discharged the duties of *amīn* during the governorship of (and not by, as stated by Horovitz, op. cit., p. 45, No. 122) Mahābat Khān. Horovitz (op. cit., p. 46, No. 127) does not assign any date to the record (No. 1) on the Shāh Jahānī gateway of the tomb of Khwāja Mu'inu'd Dīn at Ajmer. But it bears the date A.H.

1065 and regnal year 29 (1655 A.D.). Another interesting inscription (No. 84) of the same monarch comes from Hajo in the Gauhati District, Assam. Dated Ramaḍān, A.H. 1067 (1657 A.D.), it states that, at a time when Shāh Shujā' was in Bengal, Luṭfu'llāh Shīrāzī, a disciple of Shāh Ni'matu'llāh, constructed a mosque at Shujā'-ābād which seems to have been the name given to Hajo probably after the Prince's name.

Khwāja Muḥammad Sharīf is mentioned as a *qal'adār* of the town of Cumbum, Kurnool District, Andhra, in No. 38 fixed over his grave in that town. He is mentioned in it as a servant of the emperor Aurangazeb. With the annexation of the territories of the Bijapur and Golconda kingdoms by Aurangazeb, this part also came within the Mughal empire and continued so till the time of the later Mughals, when ultimately it became a part of the small semi-independent State of Cuddapah. But as late as A.H. 1142, the date of No. 35 in the Gachinala Mosque, Cumbum, it was under the direct authority of the Mughals. Muḥammad Ṣāliḥ, son of Muḥammad Kāẕim, who constructed the mosque, was the *nāẕim* and *ḥākim* of the place under the Mughal emperor Muḥammad Shāh.

Among the provincial dynasties, the Sulṭāns of Bengal are represented by two records. The first (No. 79) of these, from the Assam State Museum, is damaged and fragmentary. It contains the name of Ghiyāthu'd Dīn A'ẓam Shāh, son of Abu'l Mujāhid Sikandar Shāh of the house of Ilyās. The so-called only inscription of this ruler, again fragmentary, now preserved in the Indian Museum, Calcutta (*Arch. Sur. Rep.*, Vol. XV, p. 72) is not in fact his. The other, from Biharsharif (No. 94), is the only epigraphical record so far discovered of Muḥammad Shāh Sūr who founded Sūr rule in Bengal.

The Sharqī rulers of Jaunpur are represented by two inscriptions (Nos. 91 and 93), both from Amber at Biharsharif. No. 93 is a fragmentary record, originally engraved on two stone slabs, one of which is missing. It records the erection of a certain structure during the reign of Ibrāhīm Shāh in A.H. 835 (1431-32 A.D.) and further mentions the exploits and achievements of Malik Qāḍan. The other record (No. 91) belongs to the reign of Maḥmūd Shāh, son of Ibrāhīm Shāh, and records the construction of a Jāmi' Mosque in A.H. 859 (1455 A.D.) by Naṣīr who was the son of Bahā, and was in charge of the *shiq* of Bihār.

All the four records of the Quṭb Shāhī rulers of Golconda represent Sulṭān 'Abdu'llāh Quṭb Shāh. The earliest (No. 28) of these, from the Jāmi' Mosque at Vinukoṇḍa, Guntur District, was noticed in *ARSIE*, No. 531 of 1913, where mention is only made of the construction of the Mosque by 'Ainu'l Mulk 'Alī Raḍā Khān in A.H. 1050 (1640-41 A.D.). A further study of the epigraph supplies us with the interesting information that the said nobleman successfully suppressed the menace of robbery on the roads leading to ports and that he led an expedition to Tanget(?). As the name of the place is written without diacritical marks, it is difficult to determine its correct form. But it is not unlikely that the place referred to is Taṅgēḍa, a fort mentioned together with the findspot of the inscription under reference in connection with the reduction of several forts by Ibrāhīm Quṭb Shāh's forces about 1580 A.D. (Sewell, *Hist. Ins. S. Ind.*, p. 262). The other record (No. 71), fixed over the main gate of the Jāmi' mosque at Śrīkākulam, Srikakulam District, records the construction of the said Mosque by Sher Muḥammad Khān. It describes the achievements of this general in Kalinga. He is stated in it to have received the title of Fīrūz Jang from the king, killed the Rāja of Kalinga, set up his residence there, constructed the mosque, laid out a garden named *Firdaus*, and procured the grant of a village from the king for the maintenance of the mosque. It is dated A.H. 1055 according to the chronogram. The mosque in question was actually constructed four years earlier, as No. 70 on its central *miḥrāb* states. The remaining two records (Nos. 29-30) from the Jāmi' Mosque at Cumbum, Kurnool District, are almost identical in their text mentioning the construction of the mosque in A.H. 1059 (1649 A.D.) by Mīr Ḥusain Ashrafī Māzandarānī who was the *ḥavāldār* of Kamam (Cumbum), when Mīr Muḥammad Sa'īd was the *Mīr Jumla* and *Sipah Sālār*.

Of the minor dynasties in the south that had established themselves over certain principalities on the decline of the Mughals, the Nawwābs of Kurnool find mention in Nos. 49, 51, 52 and 62, all from Kurnool, and the Nawwābs of Sāvanūr in Nos. 106-10.

Among the miscellaneous records, No. 77 from the Dargāh Hill, Visakhapatnam, was listed in *ARSIE*, as Nos. 102-04 of 1909, without noticing its contents.

It mentions the death of 'Alī, son of Muḥammad who was the son of Sulaimān a'sh-Sharīf al-'Alawī. 'Alī is stated to have been the first to conquer the Bandar Shāh Pattan and who, having died on the way(?), was brought to this mosque. It bears the date A.H. 655 (1257 A.D.). No. 31 from Cumbum records the death of Bīja Khātūn in A.H. 937 (1565-66 A.D.) and is remarkable from the calligraphic point of view. Unlike most of the inscriptions of this period from South India, it is cut in relief in beautiful *Thulth*-cum-*Naskh* style of a fairly high order. Another epigraph (No. 39) from Cumbum records the digging of a canal in A.H. 1193 (1779 A.D.) by Nawwāb 'Alī Raḍā Khān for the purpose of increasing the yield of rice, as *jowārī* bread did not appeal to the taste of rich men. It describes some agricultural produces of Cumbum which is spoken of as equal to Kashmīr in beauty. Mīr 'Alī Raḍā Khān was an esteemed officer and brother-in-law of Nawwāb Ḥaidar 'Alī of Mysore and he held charge of the Kudpa (Cuddappah) territory after Ḥaidar 'Alī had divested it of its ruling chief Ḥalīm Khān. He was killed in A. H. 1195 (1781 A.D.) and was deeply mourned by Ḥaidar (cf. *Nishān-i-Ḥaidarī*, tr. Miles, London, 1842).

Bāi Tilokdī (Trilok Devī), daughter of the celebrated musician, Miān Tānsain, constructed a mosque at Ajmer, according to No. 9. Horovitz (op. cit., p. 46, No. 126) wrongly gives the date of this record as A. H. 1062 (1651-52 A.D.) which is, however, earlier by one year. He (ibid., p. 47, No. 144) states that the chronogram contained in the inscription (No. 7) from Sola Khambha, Ajmer, recording the foundation of the tomb by Shaikh 'Alāu'd Dīn, is very doubtful. The date A. H. 1070 (1659-60 A.D.), however, is given in figures and is supported by the chronogram. A few more inscriptions (Nos. 17,20) from the tomb of Sayyid Ḥusain, though comparatively modern, show how the Hindu chiefs mentioned therein held the saint in reverence. The spirit of mutual co-operation between the Hindus and Muslims is also reflected in another late Urdu record (No. 36), from Cumbum, dated A.H. 1262 (1845-46 A.D.). It states that repairs to the ruined mosque in the local fort were carried out through the help of the Hindus and Muslims.

No. 113 appearing on the Bāolī Qadam Rasūl, Cuttack, mentions its erection by Shujā'u'd Dīn Muḥammad Khān in A. H. 1127 (1714-15 A. D.), the date being given in a chronogram. It mentions the ruling monarch by the cognomen 'Ālamgīr II. If the date has been correctly rendered, this name seems to have been used for Farrukh Siyar, the then Mughal emperor, while the name 'Ālamgīr II was adopted by Sulṭān Muḥammad Mu'aẓẓam Shāh, son of Aurangzeb, as a few of his coins and an inscription show (*Cat.C .Punj. Mus.*, Lahore, Vol. II, pp. 273, 276; *Ep. Ind.-Mosl.*, 1949-50, p. 29). It is not known if Farrukh Siyar also assumed this title.

Some of these inscriptions have been executed by celebrated calligraphists of their time, e.g., 'Abdu'llāh Mushkīn Qalam Jahāngīr Shāhī (No. 126), Darwīsh Muḥammad Ramzī (Nos. 16, 22), Sulṭān Sarhindī (No. 125), etc. Most of the epigraphs from Cuttack, especially those from the Qadam Rasūl (Nos. 114-115, 119, 120-123), are remarkable for elegant *Nasta'līq* in which they are executed.

Coins

No less than 130 coins of various metals have been enumerated in Appendix D.

Coins discovered in the course of the Nagarjunikonda excavations (39 lead and 1 copper) are interesting as they show some hitherto unknown obverse types. The Ujjain symbol, however, seems to be the reverse type of all these coins. They are very crudely struck and are unfortunately in a very bad state of preservation. Eight coins (Nos. 1, 2 and 4 to 9) exhibit crude representation of what looks like two persons mounted on horseback to left. On another almost similar coin (No. 3) the animal represented looks like an elephant. Elephant to right is the type of six coins (Nos. 10 to 15). Most of these appear to bear a few letters of an undecipherable legend. Four letters are, however, clear on one coin (No. 11), and they read *Siri-Vira*. It is tempting to attribute this coin to the Ikshvāku king Vīrapurushadatta who flourished about the middle of the third century A. D. and had his capital at Vijayapurī in the Nagarjunikonda valley. The palaeography of the legend may be regarded as suggesting the age of the Ikshvākus. The fact that the metal of the coin is lead and its reverse bears the Ujjain symbol suggests a connection with the coinage of the Sātavāhanas to whom the Ikshvākus must have originally owed allegiance. Eight

other coins (Nos. 16 to 23) also exhibit an elephant to right; but the representation of the animal is different and there seems to be no trace of a legend. The forepart of a deer standing to right seems to be the type of coin No. 27. The only copper coin (No. 40) of the lot compares with a potin coin attributed to Yajña-Sātakarṇi and illustrated in Rapson's Catalogue, Pl. VII, 166.

Of the four coins from Sālihuṇḍām, one (No. 41) is a silver punch-marked piece, while the second and third (Nos. 42, 43) are Sātavāhana lead pieces. The fourth (No. 44) is a Puri-Kushan coin.

Out of 22 coins discovered in the course of excavations at Amreli in the Bombay State, 18 belong to the period of the Western Kshatrapas. Nos. 45 to 47 show normal silver types of the Western Kshatrapa rulers. No. 45 is a coin of Kshatrapa Vīradāman. Nos. 46-47 are interesting because of the fact that they are actually copper coins with a coating of silver. The attribution of the two coins is uncertain owing to the incompleteness of their legend; but the position of the star (to the left and not to the right) on No. 46 suggests that it is an issue of Kshatrapa Dāmajadaśrī III, who is known to have struck coins with star to the left of the hill symbol (Rapson, *Cat.*, p. 116, Pl. XIII, 425). The small copper coins (Nos. 48, 58-60 and 61), though in a bad state of preservation, show types not unknown in the Western Kshatrapa series of coins (cf. ibid., Pl. XII, 374). Seven square lead coins (Nos. 49-53, 62-63) belong to one and the same series; but Nos. 62-63 are of a smaller denomination, while No. 49 is of an earlier date. Their obverse type is 'Humped bull to right', and their reverse bears the usual Western Kshatrapa type: 'hill; left—crescent; right—star', with the addition of a date in exergue. These dates, according to recorded coins, range from years 280 to 294 [of the Śaka era]. About such issues, Rapson says (ibid., p. cxlv), "Their reverse type would seem to connect them with the Western Kshatrapas, and their dates with the reign of Rudrasena III. But it is not absolutely certain that they belong to this dynasty". For the hill type, characteristic of the Western Kshatrapas, was used also by successful invaders of their dominions, such as Ābhīra Īśvaradatta and the members of the Traikūṭaka and Bodhi dynasties. As the provenance of the coins studied by Rapson was not precisely known, he tentatively assigned their use in Malwa, where potin coins of the 'Humped bull' type were struck by earlier members of the dynasty. The discovery of the coins under study at Amreli indicates their circulation outside Maḷwa. No. 49 may, however, be assigned to an earlier date on palaeographical grounds. The symbol for 80 as found on this coin is similar to that found on the coins of Rudrasēna II (c. years 178 to 196); cf. Rapson, ibid., Pl. XV, 599, Pl. XVII, 889. The square punch-marked coin (No. 55) with only one mark on the obverse may be assigned to the early centuries of the Christian era. A similar coin, found along with the Nāga coins of Padmāvatī, was shown to the members of the Indian History Congress in December 1952 by the Manager of the Sugar Factory at Dabra near Gwalior. No. 56 showing a peculiar form of the *Svastika* symbol is noticed by Allan in his *Cat.* (*Ancient India*), p. 253, No. 82. Absence of legend indicates its early date. It may be assigned to the first century B.C.

The casts of the three curious copper pieces received from Mr. H. Kaus of Hyderabad, Deccan, seem also to be unique and unpublished. The border of the first piece (No. 64) showing a humped bull suggests Muslim influence and may be compared with that on Jahāngīr's Zodiacal coins, some of which also represent a humped bull. The second piece (No. 65) seems to be the die of some coin or part of it. The heavy weight of the third piece (No.66—more than 700 grains) seems to suggest that it is not a coin; but it is also difficult to say if it is a weight.

Of the four coins discovered in the course of the excavation at Maski, Hyderabad, two are worthy of notice. The copper piece (No. 67) showing a peculiar hill (?) symbol seems to be unique and unpublished. Its fabric suggests Muslim influence and a somewhat late date in spite of the fact that the coin is legendless and struck from a single die. The small round lead coin (No. 70) seems to be another unique and unpublished piece of an ancient date.

The coins received from Karur (Tiruchirappalli District, Madras) represent Indo-British, Indo-French, Indo-Danish, Travancore and Mysore coinages. The Travancore Cash (No. 111) is the smallest copper coin that was in use. Nos. 112-14 seem to be unique and unpublished specimens, showing respectively a swan, a mythical animal (*Yāḷi?*) and a running deer.

The Gadhiyā Paisās (No. 71-80), discovered in a copper jar near Koṭda in the Anjar Taluk, Kutch, are remarkable for the very good state of preservation of most of them.

A. Copper Plates, 1953-54

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA					
1	Collector of Krishna District. Findspot : Cheruvu Mādhavaram.	Eastern Chālukya	Kali-Vishṇuvardhana	....	Sanskrit, Southern Alphabet.	Records that king Kali-Viṭṭara *alias* Kali-Vishṇuvardhana, having installed god Nagarēśvara-bhaṭṭāraka, together with a *nagara*, granted to the god some land probably purchased from Drōṇakurra-bhaṭṭa of Kāśyapa-gōtra, and entrusted the endowment to the care of Paśupati-bhagavatpāda residing at Gaṅgara-guha in Ujjayinī and a disciple of Amṛitasōma-āchārya who was a disciple of Balasōma-bhagavanta. The grant is stated to have been made on the occasion of *Uttarāyaṇa-[saṅkramaṇa]*.
2	Mr. Kurumba Narayana, Santajuṭūru, Bandi-Atmakur P. O., Nandyal Taluk, Kurnool District. Through Mr. M. Venkataramayya. Findspot : Santajuṭūru.	....	....	Śaka 1661, Siddhārthi, Śrāvaṇa śu. 15 =1739 A.D., August 7.	Telugu	States that the *dāna-patra*, granting a *mānya* in Sāntājūṭūru to Kurubakoṅgīśa Jaṅgamaya, being lost, the present grant of 6 *tūmu* of land in various specified localities, was given to Liṅgamaya, son of Jaṅgamaya, by the Havālā Dēśāi, the *Karaṇams* Saṅgi-reḍḍi, Raṅga-reḍḍi and several others.
3	Sri Madhusudan Deb, Junior Rāja Saheb of Tekkali. Through Dr. D. C. Sircar. Findspot : Tekkali.	....	....	Pārthiva, Pushya śu. 7, Tuesday= 1886 A.D., January 12.	Oriya	States that this is a *kraya-paṭā* (i.e. sale deed) executed by Harikṛishṇa-miśra and five others in favour of the Ōḍhra-Brāhmaṇa Gōrāchānda-sāntarā relating to the sale of 4 *gaṛisā* of their land situated in Khāsapāguṛāri of Gurāri-tālūkā within Nandapura-ilākā of Viśākhapaṭnam-jillā, on receipt of 3,000 rupees.
4	Do.	....	....	Do.	Do.	Copy of No. 3 above.
5	Do.	....	Vīrakēsaridēva	Aṅka 23, Āṅgirasa, Makara 25, Māgha śu. 7, Monday.	Do.	Damaged. Mentions Madhusūdana Chhōṭarāya and records certain land transactions pertaining to a village. Published in *JAHRS*, Vol. XII, p. 235.
6	Do.	....	....	....	Telugu	This is a single rectangular copper-plate shaped in the form of a *vēdikā* containing a *Rājyalakshmī yantra*.
7	Janni Madayya (Pūjāri), Kotta Agraharam, Tekkalipaṭnam. Through Dr. D. C. Sircar.	....	Raghunātha-Jayadēva	Plava, Jyēshṭha śu. 5.	Do.	Records the grant of four *garisā* of land in the *kasbā* of Tekkalipaṭṇa to Pūjāri Fakir by Śrī-Raghunātha Jayadēva-mahārāja.
	BIHAR					
8	Shri Janakinath Misra, Kasdih, P.O. Colgong, Bhagalpur District. Inscribed copper cover of an image of the Sun-god. Through Dr. D. C. Sircar. Findspot : Sanokhār, Bhagalpur District.	Sēna	Ballālasēna	Year 9	Sanskrit, Gauḍīya	States that the copper cover belonging to (i.e., caused to be made by) Chihōka, chief priest of the temple was granted in favour of the illustrious lord Damachāditya. Published in *Ep. Ind.*, Vol. XXX, pp. 78 ff.

	BOMBAY					
9	Superintendent, Western Circle, Baroda. Findspot: Mota Machiala, Amreli District.	Maitraka of Valabhī	Dhruvasēna I	[Gupta] Year 206, Āśvayuja śu. 5.	Sanskrit, West Indian Characters.	Registers the grant of land to the east of Suvarṇṇakīyagrāma included in Śinabaraṭakasthalī as *Brahmadēya* to the Brāhmaṇas, Gaṅgaśarman, Gaṅgadēva and Chundhaka, residents of Kāśahrada and belonging to the Śāṇḍilya *gōtra* and Vājasanēya *charaṇa*, with all the rights of enjoyment in perpetuity. The *dūtaka* of the grant was *Pratīhāra* Mammaka and the writer Kikkaka. See *Ep. Ind.*, Vol. XXXI, pp. 299 ff.
10	Do.	Do. . . .	Dharasēna II	[Gupta] Year 252, Vaiśākha ba. 15.	Do. . . .	Records the grant of various pieces of land (boundaries specified) situated in the villages of Bhaṭṭiva[ṭa], Śavinipadraka, Bahudhanaka and Bhabbālapaṭaka as *Brahmadēya* to two Brāhmaṇas, Maitrāyaṇīya and Vārāṭhaka belonging to the Lāmakāyana *gōtra*, with all the rights and privileges to be enjoyed by them in perpetuity. The document was written by *Sāndhivigrahādhikṛita* Skandabhaṭa. Ibid., pp. 301 ff.
11	Shri R. N. Gurav, Resident Magistrate, Athni. Through Shri P. B. Desai. Findspot: Dhōkēgāli.	Chālukya of Kalyāṇa.	Sōmēśvara IV	Year 4, Śaka 1107, Parābhava, Kārttika Paurṇimā, Wednesday =1186 A.D., October 29. The Śaka year quoted is wrong for 1108.	Sanskrit, Nāgarī .	Registers the *sarva-namasya*-gift of the village of Avaravādi situated in Hōrāghaṭṭa 70 in Kūṁḍi-3000 by Tējugidēva, the commander (*chamūpati*) of the king to 110 Brāhmaṇas (belonging to various *gōtras*) of Iṅguṇi-agrahāra.
	HYDERABAD					
12	Shri Sadara Rudra Gauda, Iṭagi, Yalbarga Taluk, Raichur District. Through Shri P. B. Desai. Findspot: Iṭagi.	Kalachuri of Kalyāṇa.	Siṅghaṇa	Śaka 1105, Sōbhakṛit, Āśvayuja Amāvāsyā, Monday, Vyatīpāta =1183 A.D., October 17, f.d.t. ·41.	Do. . . .	Registers the grant of the village Kukkanūru, the abode of the goddess Jyēshṭhādēvī situated in Beluvala-300 by the king, as *sarvamānya* to 1,000 Mahā-Brāhmaṇas belonging to various *gōtras*. The document was composed by *Tribhuvana-vidyāchakravartin* Ādityadēva, written by *Paṇḍita* Lakshmīdhara and engraved by *Rāja-vijñānin* Paṁdaya. There is a Kannaḍa endorsement recording a minor gift of land and a house by Divākara-daṇḍanāyaka of Kōṭhāra. Published in *Ind. Ant.*, Vol. IV, pp. 274 ff.
	MADHYA PRADESH					
13	Dewan Hardayal Singh, Zamindar of Bilaigarh. Through the Commissioner, Chhattisgarh Division. Findspot: Bilaigarh.	Kalachuri . .	Pratāpamalla	[Kalachuri] Saṁvat 969, Āshāḍha, lunar eclipse=1218 A.D., July 9, Monday; or 1219 A.D., June 29, Saturday.	Do. . . .	Records the gift, made by the king, of the village of Siralā to a learned and pious Brāhmaṇa named Haridāsa, son of Divōdāsa and grandson of Bhṛigu-paṇḍita, belonging to the Sāṁkṛita *gōtra*. The document was written by Pa(Pra)tirāja of the Gauḍa lineage. Published in *Ep. Ind.* Vol. XXIX, pp. 97 ff.
14	Sri Pyarelal Gupta, Gondpara, Bilaspur District. Through Shri N. Lakshminarayan Rao.	Sōmavaṁśa of Kōsala	Mahābhavaguptarājadēva . .	Year 11, Bhādrapada ba. [6]	Do. . . .	Records the grant of the village of Liñjira in the district of Pṛithurā-bhukti to a Brāhmaṇa who was the son of Chakradhara and belonged to Kapishṭhala-gōtra, Vasishṭha-pravara and Maitrāyaṇī-śākhā of the Krishṇa-Yajurvēda. Published in *Ep. Ind.*, Vol. XXII, pp. 135 ff.

A. Copper Plates, 1953-54—*concld.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—*concld.*					
15	Sarangarh Sub-Treasury. Through the Superintendent, Central Asian Antiquities Museum, New Delhi. Findspot: Sarangarh.	Rulers of Sambalpur	Chhatra Shāh	V. S. 1747, Mārgaśira ba. 1, Wednesday. Irregular.	Dialect of Hindi, Nāgarī.	Records the grant of the Zamindari of Kikirda-pargana to *Dewan* Udōt Shāh who reinstated the king at Sambalpur after defeating and subduing the enemies who had compelled the king to take shelter at Sarangarh for a year.
16	Do.	Do. . . .	Jaitasiṁha	V. S. 1838, Āshāḍha ba. 6, Tuesday =1781 A.D., July 10, Tuesday, f.d.t. ·89.	Do. . . .	Similar in contents to No. 15 above. Records the grant of the Zamindari of Sareā-parganā to *Rājā* Viśvanātha who reinstated the king who had been driven away by his enemies from Samalapura (Sambalpur) and had to take shelter at Maḍhīta.
	MADRAS					
17	Shri C. R. Viswanatha Iyer, District and Sessions Judge, Cuddalore, South Arcot.	Vijayanagara . .	Achyutadēva-mahārāya . .	Śaka 1454, Kali 4633, Nandana, Makara-saṅkrānti, Pushya śu. 2, Saturday, Śrāvaṇa =1532 A.D., December 28, Saturday, ·63, ·54.	Telugu . .	Registers the grant of the rights to perform various temple services (enumerated) in the Dēvanāyakasvāmin temple at Tiruvahindapura in Madhya-rāshṭra to Rāmānujāchārya, son of Śrīnivāsāchārya belonging to the Ātrēya *gōtra* and Āpastamba *sūtra*.
18	Do.	Do. .	Krishṇadēvarāya	Śaka 1559 (*nidhi-bāṇa-kalamba-indu*), Āṅgirasa, Māgha śu. 7. Irregular.	Sanskrit, Nāgarī .	Registers the *sarvamānya* gift of the village of Chikkatachchūru *alias* Rāmasamudram newly formed in Cheñjipuri-sīma in Toṇḍi-rāshṭra in Paḍavīḍu-mahārājya to the Brāhmaṇa Jagannātha Vidyāvinōdin, son of Vīrappārya and grandson of Sūrappārya, belonging to the Bhāradvāja *gōtra*, Āpastamba *sūtra* and Yajuḥ *śākhā*, by the king in the presence of god Viṭṭhalēśvara, on the banks of the Tuṅgabhadrā. The document was written by Vīraṇāchārya, son of Vīraṇa.
19	Do.	....	....	Śaka 1467, Viśvāvasu, Āvaṇi.	Tamil, Tamil and Grantha.	Records that the charter was given to Emberumānār, a religious teacher of the Vaishṇavas, by his *śishyas* and *āchāryas* of Tiruvaraṅgam, in reference to his services in the cause of the Vaishṇavas, particularly during the invasion of the Āyaṇār sannidhi of Tirukōvilūr by the Śaivas of Kiḷūr. The charter also contains the names of important *āchāryas* and *śishyas* of Emberumānār Jīyar.
20	Executive Officer, Śri Mūkāmbikā Dēvasthānam, Kollūr, South Kanara District. Through Shri N. Lakshminarayan Rao.	....	....	Śaka 1485, Dundubhi, Mārgaśira śu. 15, Thursday =1562 A.D., December 10, Thursday.	Kannaḍa . .	Records the gift of a total of 88 and odd *mura* of rice for the *amṛitapaḍi* and other services to god Siddhēśvaradēva of Śuklatīrtha in Kōlūru by Rāma-bhaṭṭa, son of Aṇṇappa-bhaṭṭa of Hosaṅgaḍi, for the merit of his ancestors.

21	The Adigal of the Mogeri Sankaranārāyaṇa temple, Bijūru. Through the Collector of South Kanara.	....	....	Śaka 161[7], Yuva (?), Kārttika śu. 1, Friday. Irregular.	Do.	Seems to register the confirmation of the right of *jōyisiki* (astrological duties) and the right of *pūjā* in the temples of four villages (names specified) to a Brāhmaṇa of the Hebāra family.
	MYSORE					
22	Shri K. Narayana Iyengar, Department of Archaeology, Mysore.	Chālukya of Bādāmi.	Satyāśraya Pṛthivīvallabha *alias* Abhinavāditya.	Bhādrapada Paurṇamāsī.	Sanskrit, Southern Alphabet.	Records the grant of the village of Nelkunda in the Uchchaśṛiṅga *vishaya* to a Brāhmaṇa named Kuppaśarman belonging to the Dēvarāta-Kauśika *gōtra* by Abhinavāditya, son of Ādityavarman and grandson of Paramēśvara (i.e. Pulakēśin II).
23	Shri Rama Bhat, Ikkēri, Sagara Taluk, Shimoga District, Mysore. Paper manuscript of a Sanad.	Keladi	Veṅkaṭappa	Śrīmukha, Vaiśākha ba. 5.	Do.	Records an order of Veṅkaṭappa-nāyaka pertaining to the professional rights (priestly rights) such as *dēvasthāpana*, *saṁprōkshaṇa*, *rathōtsava* and *ashṭabandha* in the various temples of Ikkēri, Sāgara, Keladi, Banavāsi, Gutti, Anantapura and Bidarūru, of Liṅga-bhaṭṭa of Ikkēri. The rights of this *Bhaṭṭa* were disturbed by Chennakēśavayya and others of Anantapura. The order states that the Pārupatēgārs and Sēnabōvas of the respective areas should put down the mischievous elements and set things right. In characters of about the 17th century.
	ORISSA					
24	Superintendent, Research and Museum, Bhubaneswar. Findspot: Purushōttampur, Ganjam District.	Śailōdbhava	Sainyabhīta Mādhavavarman II	Year 13	Sanskrit, Northern Alphabet.	Registers the grant of the village of Aṁbagrāma in the Dēvagrāma *vishaya* of Kōṅgōda-maṇḍala to the Brāhmaṇa *Bhaṭṭa* Nārāyaṇa belonging to the Maudgalya *gōtra* and Chhāndōgya *charaṇa*, free of all duties, by the king for his own merit and that of his parents. Published in *Ep. Ind.*, Vol. XXX pp. 264 ff.

B. Inscriptions on Stone and Other Materials, 1953-54

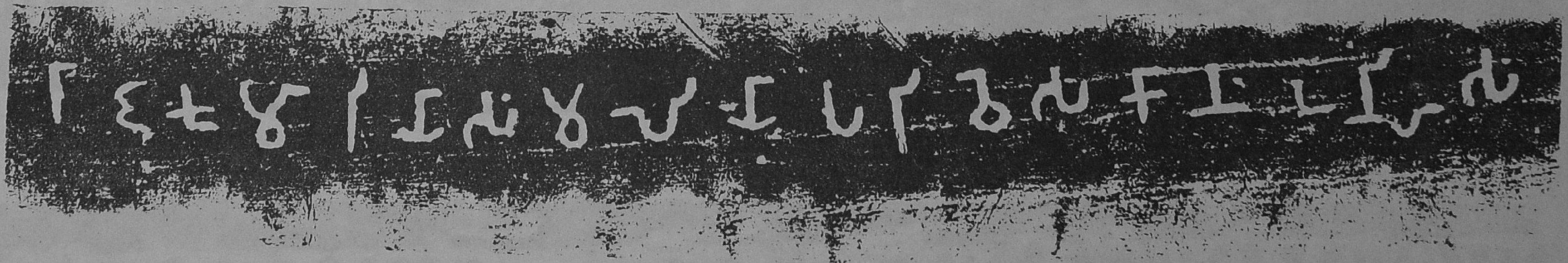
No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA ANANTAPUR DISTRICT TADPATRI TALUK					
1	**Achyutāpuram.**—Stone in a field . .	....	....	Pārthiva, Chaitra śu. 11, Va. (Saturday).	Telugu . . .	Registers a grant of some land, to [Saṅkīrttana] Timmaya, son of Abarāju, by Chinnapa-reḍḍi-Akkali-reḍḍi-Ka[s]vi-reḍḍi of Chilumakūru for the merit of *Mahāmaṇḍalēśvara* Sambeṭa Tirumalayyadēva-mahārāja who bears the epithet *Maṁnya-Gajapati*. In characters of the 15th century.
2	**Chilamakūru.**—Stone in front of the Ellamma temple.	Vijayanagara	....	Śaka 14[18] ......, Māgha ba. 30, solar eclipse =1496 A.D., February 14.	Do. . . .	Damaged. Records the gift of the village Rāyalaguṇḍla *alias* Narasiṁhapuram for the merit of Kaṭhāri Sāḷuva Narasiṅga-rāya-mahārāya to goddess Akaḷā Paramēśvari of Chilumakūru.
3	Stone in a field to the west of the same village.	....	....	Paridhāvi, Kārttika śu. 5, Thursday.	Do. . . .	Fragmentary and damaged. The details of the record are completely lost.
4	**Chinnamallēpalle.**—Stone built into a water sluice called Raṅgappabhāvi.	....	....	Śaka 1636, Kshaya .	Do. . . .	Fragmentary. Seems to refer to the construction of a well and to the endowment in the shape of land made for its up-keep, by purchase from Tippā-bhaṭlu.
5	**Chintalapalle.**—Stone in a hay-stack .	Vijayanagara . .	Āravīṭi Rāmarāja . . .	Bhāva, Pushya śu. 11.	Do. . . .	Do. Seems to refer to some *mānya* grant of land. The details of the gift are all lost.
6	**Ellanūru.**—Four faces of a stone in front of the Veṅkaṭaramaṇasvāmin temple.	....	....	....	Tamil . . .	Records that the members of the Chittiramēḷi guild (*chittira-mēḷiyōm*) appointed Vyāpakadēva, a pupil of Yajña Jīyyar of Pushpagiri, as the *Śrīkāryam* (of the temple) of god Chittiramēḷi-Deśamīśvaramuḍaiyār of Veḷḷalūr-paṭṭaṇam in Peṇṇagarappāḍināḍu, and endowed for the worship and offerings of the deity the village Mēḍikuru and plots of land in other places in addition to certain tolls and taxes. Mentions as signatories Tippi-reḍḍi Malli-nāyakkan and Potti-seṭṭi Kūni-śeṭṭi. The inscription bears at the top of its commencement the symbols of a ploughshare and a *pūrṇa-kumbha* flanked by a lamp stand on either side, in addition to the emblems of the sun and the moon. See Nos. 18—19 below.
7	A second stone in the same place . .	....	....	Śaka 1592, Sādhāraṇa, Jyēshṭha śu. 15 =1670 A.D., May 24.	Telugu . . .	Incomplete. Mentions god Veṅkaṭēśvara of Velalūru and seems to refer to the *ratha-mahōtsava* of the deity. See No. 8 below.
8	Third stone in the same place . .	....	....	Śaka 1592, Sādhāraṇa, Jyēshṭha śu. 15=1670 A.D., May 24.	Do. . . .	Records a decision arrived at by the *Reḍḍis* and *Karaṇas* of Vellalūru and the group of villages included in it (*samuta*) to subscribe at the rate of two *rūkas* for every hundred of the total land assessment (*sistu-bēriju*) for conducting the car festival (*ratha-mahōtsava*) of the deity.

9	Stone inside the compound of the same temple.	....	....	....	Kannaḍa (archaic)	Fragmentary. Appears to be a Western Chālukya or Rāshṭrakūṭa record. Mentions Aḷūru and Vishṇuśrī. In characters of the 8th century.
10	East wall of the Āñjanēya shrine in the same temple.	....	....	[Bhā]va, Kārttika śu. 12.	Telugu	Damaged and indistinct. Seems to record some gift of lands to god Chintalarāya of Tāḍiparati by Kṛishṇamarājulaṅgāru. In late characters.
11	Stone in front of the Buchchamma temple in Pātapēṭa, a suburb of Ellanūru.	....	....	Śaka 1661, Krōdhi (wrong), Jyēshṭha śu. 15 and 1668, Śubhakṛit (wrong), Kārttika śu. 15. Irregular.	Do.	Registers a gift of one *tūmu* of land to Buchamma by the *Reḍḍis* and *Karaṇas* of Kasanūru for worship and offerings of god Rāmaliṅgēśvara, newly installed ; also registers another gift of a *tūmu* of land to the same deity on the latter date by the *Reḍḍis* and *Karaṇas* of Siṁhādripuram for a similar purpose.
12	Boulder called *Dhanamrāyi* in the centre of Pātapēṭa.	....	....	....	Kannaḍa (archaic)	Highly damaged. Mentions Gaṇḍasaṅkaḷi. In characters of the 8th or 9th century.
13	**Gaḍḍaṁvāripalle.**—Hamlet of Mallāguṇḍla. Boundary stone east of the village.	....	....	....	Do.	States that the stone marks the boundary between the three villages Kalūru *alias* Śrīraṅgarājapuram, Ayyavāri-agrahāram and Koṇḍagrāmam(?) *alias* Koṇḍasamudram-Vēlūru. In late characters.
14	**Kōḍumūrti.**—Stone in a field south-west of the village, obverse.	Yādava	....	....	Tamil	States that Lakshmīdhara-paṇḍitan who bears the title Śrī-Siṁhaṇadēva-Rāyanārāyaṇa-Daṇḍanāyakkar, consecrated god Laḷittīśvaradēva at Veḷḷalūr-paṭṭaṇa in Peṇṇagappāḍi-nāḍu and endowed the village of Seṭṭipaḷḷi along with the tank to Vyāpakadēva, the *Sthānapati* of the temple. Mentions as witness Bhōgarasar Veḷḷaimutti Malli-nāyakaṉ Kumbaṭṭi-nāyakkaṉ.
15	Same stone, reverse	Do.	Pratāpachakravarti Siṁhaṇadēva	Śaka 1149, Vyaya, Pushya 15, Sunday. Probably =1227 A.D., January 3, Sunday, f.d.t. ·27.	Kannaḍa	Registers the grant of the village of Seṭṭihaḷḷi, a tank, some garden land at Koḍimiṟu and a house-site, all for maintaining worship and offerings, to god Chitramēḍi Śrīmal-Laḷitēśvaradēva during the rule of Lakshmīdhara-paṇḍita, who was the *Sarvvādhikārin* and *Bāhattara-niyōg-ādhipati* of the king and bears the epithets *Anēka-dēś-ādhipati* and *Sakala-lakshmīpati.*
16	**Mallāguṇḍla.**—Slab near the Āñjanēya temple.	....	....	Virōdhikṛit, Jyēshṭha ba. 10, Sunday.	Do.	States that Hemmāḍidēvarāja caused the image of Vighnēśvara to be made. In late characters.
17	Second slab in the same place	Vijayanagara	Veṅkaṭapatidēva-mahārāja	Śaka 1534, Virōdhikṛit, Pushya śu. 5.	Do.	Registers a gift of money derived from the *mānya* lands of the temple to god Kāśī-Viśvēśvara of Mallāguṇḍla by Paruvatanāyuḍu, son of Tiruveṅgaḷapāchāri, for worship and offerings and for the procession of the deity along the streets. The gift is said to have been made for the merit of Pemmasāni-Timmā-nāyuḍu.
18	**Mēḍikurti.**—Standing stone near the Abbā-maṭha.	Yādava	Pratāpachakravarti Siṅgaṇadēva	Śaka 1143, Vikrama, Mārgaśira śu. 10, Monday. Irregular. Probably =1220 A.D., November 7, Saturday, not Monday.	Do.	Records the consecration of god Chitramēḍi Śrī-Jasamēśvaradēva at the centre of the capital city (*rājadhānīpaṭṭaṇa*) Vellanūru by *Paṭṭasāhaṇādhipati* Malleya-Sāhaṇi and registers the gift of the village Mēḍikuru for maintaining worship and offerings (*aṅgabhōga, raṅga-bhōga, patra* and *pāvāḍe*) to the god. The gift was made into the hands of Gaṅgarasa, son of Sōvidēva. See No. 6 above and No. 19 below.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.* ANANTAPUR DISTRICT—*concld.* TADPATRI TALUK—*contd.* **Meḍikurti**—*concld.*					
19	Same stone, reverse	....	*Mahāmaṇḍalēśvara* Jagadāḷa Bhōgarasa-dēva-mahārāja.	Śaka 1159, Hēmaḷa-mbi, Āshāḍha śu. 15, Thursday=1237 A.D., July 9, ·66.	Kannaḍa	Registers a gift of land as *gurudakshiṇā* by the chief to Vyāpa-kadēva.
20	Second stone in the same place	Vijayanagara	....	Śaka 1388, Vyaya, Phālguna ba. 30, solar eclipse=1467 A.D., March 6.	Telugu	Damaged and worn out. Seems to record certain grants for worship and offerings of the local deity. Mēḍikurti is referred to as a *nāyaṅkara* village in Niṭṭūri-sthaḷa.
21	**Niṭṭūru.**—Pillar in front of the Nīla-kaṇṭhēśvara temple.	Do.	Sadāśivadēva-mahārāya	Śaka 1472 (current), Saumya, Nija-Vai-śākha śu. 1[2], Wed-nesday=1549 A.D., May 8, ·56.	Do.	Records gift of several plots of wet and dry land in Niṭūru situated in Chirabaḍi-sīma to god Chennakēśava for worship and offerings by Tirumala-nāyiniṁgāru, son of Pedi-nāyuḍu of Jakampūṇḍi who belonged to Valluṭḷa-gōtra and obtained the *sīma* as *nāyaṅkara* from the king. Also records the gift of a plot of land by the same chief to Aribhāḷam Tiru-malayaṁgāru for the offerings of curd-rice to the god.
22	Second pillar in the same place	Do.	Do.	Śaka 1466, Śōbhakṛit, Bhādrapada śu. 11.	Do.	Mentions apparently the same chief as in No. 21 above but he is here stated to be of the Achyuta-gōtra. Records the gift of some land in Mēḍikurti as *śrōtṛiyam* to the *sthānikas* of the temple for the merit of king Rāmarāja, Pemmasāni Timmā-nāyaka and Peddi-nāyaka by Tirumalayya of Jakaṁpūṇḍi.
23	Slab set up in front of the Chennakēśava temple in the same village.	Do.	Do.	Śaka 1472 (current), Saumya, Śrāvaṇa ba. 8.	Do.	Registers gift of lands to god Chennakēśava of Niṭṭūru by Rāmaliṅga-nāyiniṁgāru, son of Pemmasani-Timmā-nay-iniṁgāru, at Niṭṭūru, a village in Chirabadī-[sīma], granted to him as *umbali* by Tirumala-nāyiniṁgāru, son of Jakkaṁūṇḍi Peddi-nāyiniṁ gāru of Valluṭḷa-gōtra. in the *nāyaṅkara* fief obtained by the latter from Rāmarāja-Tirumalarājayya-dēva-maharāja. The gift was made on the occasion of Kṛishṇa-jayanti. The record contains two more grants made on the occasion of Kṛishṇa-jayanti, one in the year Kāḷayukti (Śaka 1482) by Rāmaliṅga-nāyuḍu and another in the year Rākshasa (Śaka 1477) by the *kāpus* (farmers) and the *karaṇas* (accountants) of Niṭṭūru, Gollapalle and Vēmulapalle, the former granting some lands and the latter grain at the rate of 1 *mānika* for every *tūmu* of the produce in the village. The reverse of the slab gives an elaborate schedule of assignments of the gift land for the various items of offerings during worship, of which one was *Bhāgavata-sēva* and another the chanting of the *mantra-pushpam*.

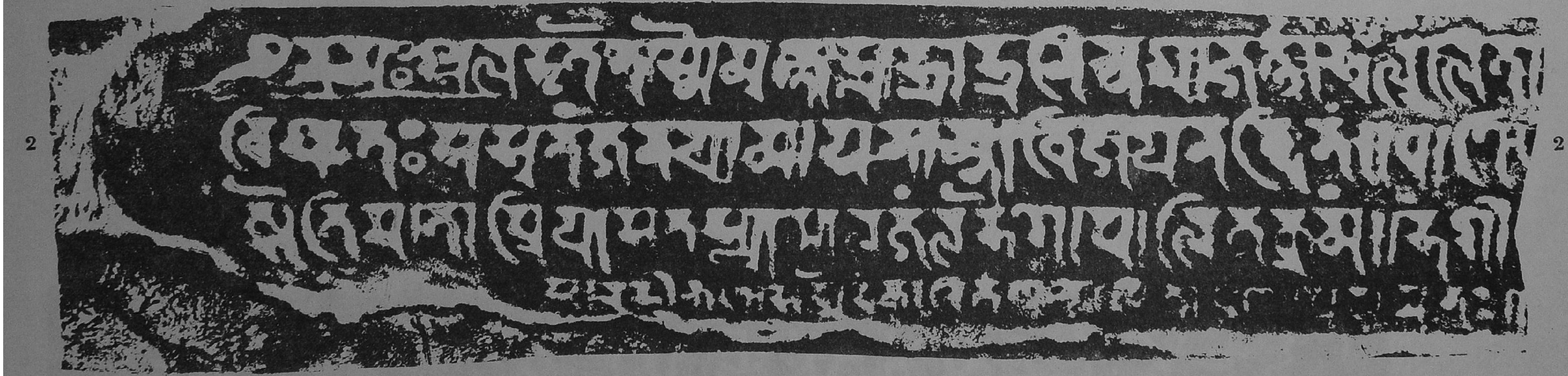
BRAHMI INSCRIPTION FROM AMARAVATI



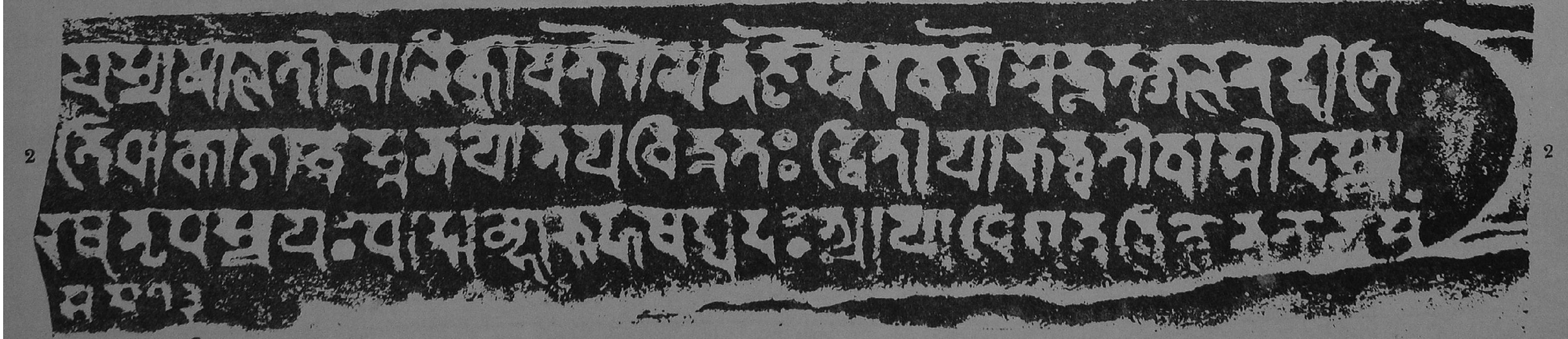
Scale: One-third

INSCRIPTION OF KING BHAGIRATHA FROM MONGHYR

Left Half



Right Half



Scale: Actual Size

24	**Pātapalle.**—Stone in a field to the south of the village.	....	....	Śaka 1434, Aṅgī[rasa].	Do.	**Fragmentary.** Seems to register a land grant to Parvatayya, Rāmayya, Jannayya and Gannayya of Ṛik-śākhā and Vishṇuvardhana-gōtra. The other details of the record are lost.
25	Stone in front of the Chennakēśava temple	....	....	Kāḷayukti, Chaitra śu. 15.	Do.	States that the watering shed was erected by Peda-Basavaya, son of Obaya. In late characters.
	GODAVARI DISTRICT, WEST					
	ELURU TALUK					
26	**Ēlūru.**—Pillars in the compound of the Taluk Office. Pillar No. 1.	[Velanāṇḍu]	Mallo	Śaka 1126 (*guṇa-arka - dvijapati*), Makara-saṅkrānti.	Do.	Records a royal gift of a lamp to god Bhīmēśvara.
27	Do., No. 2	....	....	....	Do.	Damaged. Mentions **Rāghavēndra** as a *pautra* of someone (name lost).
28	Do., No. 3	....	....	Śaka 1181, Uttarāyaṇa-saṅkrānti.	Do.	Registers a gift of wet land for maintaining a lamp in the temple of Bhīmēśvara, east of Ḍendulūru by Palladore Kūchi, son of Palladore Peggaḍa and Bonnāsāni, for the merit of his parents.
29	Do., No. 4	....	....	Śaka 11[8]0,....saṅkrānti.	Do.	Damaged. Seems to record a gift of land to the temple of Bhīmēśvara.
30	Do., No. 5	....	....	Śaka 11.., Makara-saṅkrānti.	Do.	Do. Seems to record a gift of sheep for the supply of a prescribed quantity of ghee for a perpetual lamp in the temple by Māvinṭi Mallapa.
31	Do., No. 6	....	....	Śaka...., [Krōdhi]	Do.	Do. Contains the name Vijayarā....and refers to his son. Other details are lost.
32	Do., No. 7	....	....	Śaka ...., Śrāvaṇa śu. 15, lunar eclipse.	Do.	Mentions a *māhāmaṇḍalēśvara* and a *sandhivigrahin* and seems to register a gift of sheep for a lamp to the same temple.
33	Do., No. 8	....	....	....	Do.	In verse. Records a gift of 2 *puṭṭis* of land at Kannaripūṁḍi near Bhīmavrōlu for maintaining 12 lamps in the temple of Bhīmēśvara, by Muṁgūri Annaya.
34	Do., No. 9	....	....	Śaka 11[3]0	Do.	Damaged. Seems to register a gift of 15 sheep for maintaining a lamp in the same temple.
	GUNTUR DISTRICT					
	GUNTUR TALUK					
35	**Amarāvati.**—White marble railing at the site of the *stūpa*.	....	....	....	Prākrit, Brāhmiī	Reads: *Rājakumāriyā Saṁmaliyā parivēsakānaṁ* ***unhisaṁ.*** In characters of about the first century B. C.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.* KURNOOL DISTRICT DHONE TALUK					
36	**Cheñchu-Erragudi.**—Slab in the compound of the Rāmaliṅgēśvara temple.	Vijayanagara	Sādāśivadēva-mahārāya	Śaka 1489, Prabhava, Jyēshṭha ba. 10=1567 A.D., June 2.	Telugu	Registers the grant of the village Penumuḍi for the *amṛitapaḍi* service to god Yeṛaguḍi Rāmaya (Rāmaliṅgēśvara) by Ponamarāju, son of *Mahāmaṇḍalēśvara* Pōchirāju-Rāmarāju of Viśvāmitra-gōtra and solar race. The gift village is stated to be situated in Dōni-sīma granted to the donor as *amara* fief.
37	A second slab in the same place	....	....	Śaka 1489, Prabhava, Jyēshṭha śu. 11, Sunday=1567 A.D., May 18.	Do.	Records the gift of a plot of land for the *pañchāmṛita* and *pulukāpu* services to god Rāmēśvara of Yeṛaguḍi by *Mahānāyakāchārya* Mali-nāyinigāru of Kambhālapāḍu for the merit of his father Chavuḍanēnu. The plot of land appears to have been given to the donor as a gift by the villagers of Gummakoṇḍa and Telikimaḍa in appreciation of the settlement of a dispute between the two by Mali-nāyuḍu.
38	A third slab in the same place	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1486, Raktākshin, Kārttika śu. 15= 1564 A.D., October 19.	Do.	Registers the grant of the village situated in Kōtakara-sīma by *Mahāmaṇḍalēśvara* Koṇḍreḍḍi Yādava-mahārāja(?), son of Timmarāja and grandson of Koṇḍreḍḍi of Gōṭūru, to god Rāmēśvara of Yeṛaguḍi, for the merit of *Mahāmaṇḍalēśvara* Rāmarāja-Timmarājayyadēva-mahārāja from whom the donor is said to have obtained the territory as *umbaḷi*. The donor is stated to have belonged to Kāśyapa-gōtra, Āpastamba-sūtra, and Yajuś-śākhā.
39	A fourth slab in the same place	....	....	Śaka 1487, Krōdhana, Bhādrapada śu. 1, Monday. Irregular.	Do.	Records the gift of some plots of land for various services in the temple of god Rāmēśvara of Yeṛaguḍi by *Mahānāyankāchārya* Mali-nāyuḍu of Kambhālapāḍu for the merit of his father Chevuḍi-nāyuḍu. See No. 37 above.
	KOILKUNTLA TALUK					
40	**Iñjēḍu**—Sculptured hero-stone set up in the *kalamdoḍḍi* of Kaṛṛapu Śēshā-Reḍḍi.	....	....	....	Kannaḍa, archaic	Refers to the fight between Pāleyaṇṇa, son of Prabhu-kāma and Rēvaṇṇa, son of Chōreya. In characters of the 8th or 9th century.
41	Another slab in the same place	....	....	Śaka 1461, Vikārin, Jyēshṭha ba. 30.	Telugu	Records the construction of a step-well and the grant of some land for worship and offerings to god Veṅkaṭādri of Iñjēḍu by Pāṇayya, son of Kasvarāju of Iñjēḍu.
42	**Paḍigapāḍu.**—Stone in front of the Śiva temple.	Rēnāḍu-Chōḷa	....	....	Do., archaic	Badly damaged. Only part of the *praśasti* commencing with *Ari-durdhara-vara*, etc., is preserved. In characters of the 8th century.
43	Slab near a well on the way to Uyyālavāḍa.	Vijayanagara	Vīrapratāpa Harihararāya (II)	Śaka 1315, Āṅgirasa, Phālguṇa śu. 5,	Kannaḍa	Fragmentary. Seems to record the construction of a well by the son (name lost) of *Mahāprabhu* Mācharasa of Miṇijige.

CHITRAMELI INSCRIPTION FROM KODUMURTI

Scale: One-fifth

HERO STONE FROM INJEDU

Scale: One-sixth

				Thursday. Irregular. For Śrīmukha, the details regularly correspond to 1394 A.D., February 5.		
44	**Uyyālavāḍa.**—Broken slab in the village	....	....	....	Telugu . . .	Do. Seems to record the campaigns of some king (name lost) and refers to the consecration of a Śiva temple, and to the setting up of a pillar of victory. Mentions Narasiṁha.... truḍu, the *Ūligam* of the Mahārāja and to the gifts made by the former for the *Vasantōtsava* of Ahōbalēśvara.
	KURNOOL TALUK					
45	**Narnūru.**—Slab in front of the Mādhavasvāmin temple.	....	....	Kīlaka, Āśvija śu. 15	Do . . .	Records the receipt of the principal with interest amounting to 9½ *Rēkha-gadyas*, issued by Nadala-Yellappa to Timmarāju, and states that the loan deed was deemed cancelled wherever it was.
46	Another slab in the same place . .	....	....	Do. . .	Do. . . .	Another document similar to the above issued by the same person to Basuvaya and others.
47	Stone in front of the Vīrabhadrasvāmin temple.	....	....	Śaka 1467, Viśvāvasu, Āśvija ba. 3.	Do. . . .	Records the settlement of a dispute among the priests of the Śaiva temples at Nariyanūru and registers a grant to them by Narasiṅgayyadēva-mahārāja of Oruvakaṁti, exempting them from certain taxes to enable them to cultivate their lands.
48	Stone in the Nāgēśvara temple . .	....	....	....	Do., archaic .	Registers a grant of 20 *maṟuttu* of land to god Takshakēśvara-bhaṭāra of Nariyanūru, made by the Three-Hundred (*Munnūṟṟuvuru*). States that the person who built the temple was Nāgachaṇḍasvāmi Tippaṇa Pēriya of Sāṁkhya-gōtra and that this place was called Kapila-maṭham. In characters of about the 8th century.
49	**Pañchaliṅgāla.**—Broken stone near the Nāgalakaṭṭa in front of the Pañchaliṅgēśvara temple.	Western Chālukya .	Tribhuvanamalladēva . . .	....	Kannaḍa . .	Fragmentary. Seems to mention *Jayadhāni* Alaṁpura (?) and a prince of the Chālukya family whose name is lost.
50	Another stone in the same place . .	Do. . .	Bhuvanaikamalladēva ruling from Kalyāṇa.	Śaka 990, Kīlaka, Pushya ba. 5, Sunday, Uttarāyaṇa saṅkrānti. Irregular. In 1068 A.D., corresponding to Kīlaka, Pushya ba. 9 (not 5) was Sunday. The Uttarāyaṇa saṅkrānti occurred the following Tuesday.	Do. . . .	States that the king having started out on a campaign of conquest (*dig-vijaya*), while camping at Rāmēśvara-tīrtha in Appayyaṇa-vīḍu, north of the Krishṇaveṇṇā in Kandūr-nāḍu, re-endowed the lands at Gudigeri near Jeruvuṁbāḍu in Naḷavāḍi, south of the Tuṅgabhadrā, formerly granted by Vinaya-Satyāśraya, and entrusted the same into the hands of Kāśmira-paṇḍitadēva, the *sthānādhipati* at Pañchaliṅga, for the annual repairs and upkeep of the temples. States that the record was written by Nāgachandra-kavīndra.
51	**Uḷchāla.**—Slab near the Kāḷamma temple		....	Pramādi, Kārttika śu. 1.	Telugu . . .	Records the rates of lease of agricultural lands leased out to the *Reḍḍiprajas* of Vuluchala by *Mahānāyaṅkāchārya* Rājavōli Mallinēniṅgāru at one *gadya* and 2 *chakras* for every unit of land of one *tūmu bījavari*. See No. 53 below.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	KURNOOL DISTRICT—*contd.*					
	KURNOOL TALUK—*concld.*					
	Uḷchāla—*concld.*					
52	Slab set up in the centre of the village	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1477, Ānanda, Phālguṇa śu. 15.	Telugu	Registers a grant of the *Vipravinōdi-vartlana* collected by the Vipravinōdins from the Brāhmaṇas by Mantramūrti Pīna-Basuvaya, son of Gangādhara-voḍeyala Pina-Vīramarāju of Bhāradvāja-gōtra, to god Hanumanta of Vuluchala in Kandanavōli-sīma for the daily offering of lights (*dīpārādhana*) to the god.
53	Another slab in the same place	....	....	Śaka 1480, Kāḷayukti, Māgha śu. 7.	Do.	Registers a *bhaṭa-mānya* of land sowable with one *tūmu* of seed to *Bhaṭṭa* Timmayya by *Mahāmaṇḍalēśvara* Māḍrāju Narasarājayyadēva-mahārāju. The gift land lay in Vuluchala situated in Kandavōli-sīma granted to the donor as *amaranāyaṅkara* by Veṅkaṭādrirājayyadēva-mahārāja.
	NANDYAL TALUK					
54	**Santajūṭūru.**—Fragment of a stone near the temple of Rāmaliṅgēśvara on the outskirts of the village.	Western Chālukya	Tribhuvanamalladēva	Lost	Kannaḍa	The stone is broken after a portion of the Telugu-Chōḷa *praśasti* commencing with *charaṇa-sarōruha*, etc.
55	Another stone in the same place	Vijayanagara	Harihara(?)	Śaka 1306, Raktākshi, Māgha śu. 5, Monday=1385 A.D., January 16.	Telugu	Records the construction of a well for providing water for the sacred bath of the god and the attendant deities by the palanquin-bearer (*besta*) Nāgana-bōyuḍu, son of Yella-bōyuḍu.
	PATTIKONDA TALUK					
56	**Aṭakalaguṇḍu** (hamlet of Nalakadoḍḍi)—Slab in the village.	....	....	Śaka 12[9]2, Sādhāraṇa, Bhādrapada śu. 10, Sunday=1370 A.D., September 1, ·51.	Kannaḍa	Records the sale of his share of the *vritti* lands by Liṅga-jīyya, son of Malla-jīyya of Aḍikalaguṇḍu, to Nāga-jīyya of Dēvana-baṇḍe and mentions the *Asaṅkhyāta-Mahāgaṇas* and the *Gauṇḍuprajas* of the village as witnesses to the transaction.
57	Another slab in the same place	Vijayanagara	Harihara (I) ruling from Gutti *nelevīḍu.*	Śaka 1268, Pārthiva, Bhādrapada ba. 10, Wednesday=1345 A.D., September 21 (Nija - Bhādrapada), ·75.	Do.	Records the consecration of god Mūlasthāna-Mallināthadēva at Aḍakelaguṇṭa by Kāme-nāyaka, son of Sariyiba-gāvuṇḍa, and the grant of land, a well and cattle for the temple and land grants to some Brāhmaṇas for the merit of his father, his mother Gaṅgi-gauḍi, his preceptor Muguḍa Mallināthadēva and his overlord *Mahāpradhāna* Mīsaragaṇḍa Baṇḍāru-Māchappa-Voḍeya who was the brother-in-law of the king and ruled over the Sindavāḍi-12 with Āḍavāni as his capital while the donor himself was ruling over Aḍikalaguṇḍu as a subordinate of the latter.

58	**Pattikoṇḍa.**—Two step-stones in the Munro tank.	....	....	....	Do., archaic	State that the pillars are (the gift ?) of Kaḻtiyamma, son of **Eraṇigara Bēteitōja.** In characters of the 9th century.
59	Another stone to the west of the tank	....	....	....	Do.	States that this is the pillar of the son (name lost) of Pandigara Pubba..ya-gāmuṇḍa. In characters of the 9th century. Below the writing is a panel depicting two men in relief, one standing against a bull with his right hand on his hip and the other opposite the first, standing with both his hands folded and wearing a large turban.
60	Pillar in the same place	....	....	....	Do.	Records gift of the 5th, 9th and another of the pillars by Pandigara-Puggamma-gāvuṇḍa and his son Balaya-gāvuṇḍa. In characters of the 9th century.
61	Five other pillars in the same place	....	....	....	Do.	(1) States that the pillar was (the gift) of Kiḍugula **Rātamma.** (2) Do., of Pōle-Amma, son of Katyera-gāvuṇḍa. (3) Do., of Bheḍeve-gāvuṇḍa, son of Savare Nagahuli-gāvuṇḍa. (4) Do., of Kāḻāni-gāvuṇḍa, son of Rāchyari-gāvuṇḍa. (5) Do., of Saṁti-gāvuṇḍa, son of Kuṟiyara Mulpeya-gāvuṇḍa. The characters of these labels are all attributable to the 9th century.
62	Three ceiling slabs in the *maṇḍapa* at the same place.	....	....	....	Do.	(1) States that this is the *paṭṭarañya* (?) of Muduḍara Kundeya-gāvuṇḍa. (2) States that this is the pillar of Neṟeyamma, son of Pandigara Duggamma-gāvuṇḍa. (3) Damaged. Mentions Onitōjara Chandanvabbe and her (?) son (name not clear). The labels are in characters of the 9th century.
63	**Rājula-Maṇḍagiri** (hamlet of Jūṭūru).—Rock near the pond close to the Rāmaliṅgēśvara temple.	Maurya	Aśōka	....	Prakrit, Brāhmī	Minor rock edict of the emperor with slight variations from the Yeṟragudi version of the edict (*ASI, AR*, 1928-29, pp. 161 ff.). Published in Ep. Ind., Vol. XXXI, pp. 211 ff.
64	Boulders near the pond, close to the Aśōkan edict.	....	....	....	Kannaḍa, archaic	The labels read: (1) *Udāra-bhaṭaṇḍu.* In Chalukyan characters of the 7th or 8th century A.D. (2) 1 *Svasti Sa*[*ro* ?] 2 *chalakya* 3 *vevasigaḻ.* In characters of the 10th century. (3) ***Dadirāju Veṅkaṭaya.*** In late characters.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	KURNOOL DISTRICT—*concld.*					
	PATTIKONDA TALUK—*concld.*					
	Rājula-Maṇḍagiri—*concld.*					
65	Rock near the same pond . . .	Western Chālukya .	....	Śaka 993, Virōdhikrit, Āśvayuja śu. Pāḍive (1), Monday, Saṅkrānti=1071 A. D., September 26, Monday, f.d.t. ·28.	Kannaḍa . .	Registers a gift of tax-free land near the *tīrtha* of Maṇḍagiri and to the east of the hill adjoining the Naḷavāḍi-500 to *Kannaḍaverggaḍe* Dugganadēva-bhaṭṭa, son of Āttiyaṇa-sōmayāji of Bhāradvāja-gōtra.
66	Second rock in the same place . .	....	....	Śaka 155[5], Māgha ba. 5.	Telugu . . .	Records the grant of some *mānya* [land] made for maintaining a perpetual lamp [in the temple] of Kēśava at Maṇḍagiri by Chennaya, grandson of Vināyakulu. In late characters.
67	A third rock in the same place . .	....	....	Śaka...., Akshaya .	Do. . . .	Completely damaged and worn out. In late characters.
	NELLORE DISTRICT					
	ATMAKUR TALUK					
68	**Baṭṭepāḍu.**—Four sides of a stone in front of a ruined Śiva temple.	Chōḷa . . .	Kulōttuṅga III	Year 35 . .	Tamil . . .	Damaged. Seems to record a gift of land in Nellur-nāḍu in Jayaṅgoṇḍa-śōḷa-maṇḍalam by Madurāntakap-Pottappich-chōḷa Nallasiddhi-araśaṇ for the merit of Manumasiddhi-araśaṇ. Published in *Ins. N. D.*, Atmakuru, No. 18.
69	**Chējarla.**—Slab in front of the Chenna-kēśava temple.	....	....	Śaka 16[1]9, Īśvara, Jyēshṭha ba. 30, Bhriguvāra, solar eclipse. Irregular. There was no solar eclipse in Jyēshṭha, nor was ba. 30 of the month a Friday. There were, however, two solar eclipses in the year, one in Chaitra and another in Āśvīja.	Telugu . . .	Records grants to the temple of Chennakēśava of Chemjerla and to Nāgāvōjhula-Timmāvōjhulu by Vēmāreḍḍi of Sarva-palli who bore the title *Hindurāya-suratrāṇa*. Published in *Ins. N. D.*, Atmakuru, No. 23.
70	**Muruguḷḷa.**—Stone in a haystack near the Śiva temple.	Telugu-Chōḍa . .	Tirukkāḷattidēva Chōḍa-mahārāja .	Śaka ...1 . . .	Do. . . .	Damaged. States that, when Tirukkāḷattidēva having ruled the mortal world went away to rule over the celestial world (i.e. died), his subordinate (name lost) made a gift of [the village of] Beda-Muruguḷḷa to god Viśvanāthadēva for the merit of his lord.

71	Nandi stone in front of the ruined temple of Śiva north-west of the village.	....	....	....	Do.	States that the land is the *mānya* of Malliśvarasvāmin. In late characters.
72	**Ulavapalle.**—Hero stone in Kañcha land	....	....	....	Tamil, archaic	Records the death of a hero in a fight. In characters of about the 11th century.
73	Second stone in the same place	....	....	....	Do.	Do.
	Kandukur Taluk					
74	**Kandukūru.**—Slab lying in the compound of the Taluk Office.	Kākatīya	Pratāparudradēva-mahārāja	Śaka 1244, Chaitra śu. 5, Monday=1322 A.D., March 22, f. d. t. ·90.	Telugu	Fragmentary. Seems to record a gift of land to god Kalikēśvaradēva of Kandukūru. Mentions Kāmaya Boppaniṅgāru, and Rudradēva, the latter probably as the donor.
	Kovur Taluk					
75	**Duvvūru.**—Kōṭēśvara temple. Slab in the temple compound.	Telugu-Chōḍa	Vīragaṇḍagōpāla	....	Tamil	Damaged. Seems to record a gift of land as *mānya*. The details of the gift are lost.
76	Stone built into the wall to the left of the *gōpura* of the temple.	Do.	Rājagaṇḍagōpāla	Vijaya	Sanskrit and Tamil, Grantha and Tamil.	Damaged. Seems to refer to a gift of land. Published in *Ins. N. D.*, Vol. II, p. 772, Nellore 12.
	Nellore Taluk					
77	**Nellore.**—Irukulamma temple. Lintel at the entrance into the temple.	....	....	Pramādi, Mārgaśira śu. 10.	....	States that the *gōpura* was the work of Timmayya, son of Timmarasu of Chōḷasamudram.
78	Do. Pillar in the *sabhāmaṇḍapa* of the same temple.	....	....	....	Tamil	States that the beam was the gift of Amman Dēvanāgaṉ to god Śālīśuram-uḍaiyār. In late characters. Published in *Ins. N. D.*, Nellore 81.
79	Do. Pillar in the verandah of the temple	....	....	....	Nāgarī	Damaged. Ends with the expression *śilā*. In late characters.
80	Do. Wall of the temple	[Vijayanagara]	Vīra-Sāvaṇṇa-voḍeya	Śaka 1286 Krōdhi, Mārgaśira ba. 5, Friday=1364 A.D., December 13, Friday, f.d.t. ·56.	Telugu	Damaged. Records the decision of the *nānādēśis* who seem to have granted certain levies collected at the Friday-market established by Kāchaṇṇa of Nellore, to the goddess [Eraku]lā-Paramēśvarī. Published in *Ins. N. D.*, Part ii, p. 848, No. 78.
81	Do. Beam of the temple	Kākatīya	Pratāparudra	Śaka 1236, Ānanda, Bhādrapada śu.	Do.	Damaged. Seems to record a gift (details lost) by Nāgaya, son of Haridēva who was a *gaṇa-bhṛitya*, and some *bōyas* to the goddess Irukalā-Paramēśvarī. Invokes prosperity to Muppiḍi-nāyaka and Peda-Rudradēva.
	Venkatagiri Division					
82	**Niḍigallu.**—Stone near the steps of the sluice of the tank.	Vijayanagara	Kṛishṇarāya-mahārāya	Śaka 1448, Vyaya, Śrāvaṇa śu. 15, Monday=1526 A.D., July 23, ·77.	Telugu	Damaged. Seems to record the construction of a sluice (*kalumju*) to the tank at Niḍamganṭi-Māvaram by Iṅgumāni Nānemagāru (?), the *Kāryakarttā* of Tirumala-nāyiniṅgāru, son of Yeggappa-nāyiniṅgāru and the officer in charge of Chandragiri-durgam for the merit of the latter and king Kṛishṇarāya.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*concld.* NELLORE DISTRICT—*concld.* VENKATAGIRI DIVISION—*concld.* **Niḍigallu**—*concld.*					
83	Nandi stone set up near the tank	Chōḷa	Vīraśōḷa Tribhuvanadēva	Year 2, Śaka 1167, Viśvāvasu, Makara su. 8, Tuesday, Uttirāḍam, Makara saṅkramaṇam=1245 A. D., December 26, Tuesday, śu. 6 (not 8), ·30 Uttiraṭṭādi 5 (not Uttirāḍam) · 7, Makara saṅkramaṇa.	Tamil	Records a gift of the village of Neḍuṅgar-Śevvankuḷi by Tikkaya Māraya (?), son of Allun-Tirukkāḷattidēva *alias* Gaṇḍagōpāla to god Yōgi-Mallidēva for the recovery (*rōga-śānti*) of the latter from his illness when the *periyanāṭṭu vishayattār* and the Brāhmaṇa elders of Mēr̤-Pākkai-nāḍu were assembled.
84	Another stone in the same place	Do.	Tribhuvanachakravartin Kulōttuṅga-chōḷadēva.	Year 21	Do.	Refers to the consecration of god Namberumān at Neḍuṅgal by Kāmi-nāyaka and records a gift of land as *tiruviḍaiyāṭṭam* to the god. Refers to the year [1.] of Rājādhirājadēva.
85	Kēśava temple. Dhvajastambha in front of the temple.	Telugu Chōḍa	Mādirāju, son of Rāmayadēva Chōḍa-mahārāja.	Śaka 1353 (wrong for 1351), Saumya, Vaiśākha śu. [4], Thursday =1429 A.D., April 7, Thursday, f.d.t. ·14.	Telugu and Sanskrit, Telugu.	Damaged. Records the erection of a pillar by the chief in front of the temple of Aśvatthanārāyaṇa of Niḍiṁgaṇṭa.
	SRIKAKULAM DISTRICT PATAPATNAM TALUK					
86	**Pātapaṭṇam.**—Nīlakaṇṭhēśvara temple on the bank of the Mahēndratanayā river. Lintel of the southern doorway.	Gajapati	....	....	Oriya	Damaged.
	TEKKALI TALUK					
87	**Dimilāḍa.**—Trimūrti temple. Pillar left of entrance.	....	....	....	Telugu	Records gift of a perpetual lamp to god Vishṇu of Dimilāvāḍa by a person (name lost) and his wife. In characters of the 11th century. Cf. *JAHRS.*, Vol. IV, pp. 163-64.
88	Do. Same pillar	....	....	Śaka 1053, Mahādvādaśī.	Do.	Records gift of a perpetual lamp, probably to the same god, by Veṁkaya, son of Sōmaya of Śāṇḍilya-gōtra, and his wife. Cf. ibid., loc. cit.
89	**Nandigaon.**—Boulder inside the Sītamma cave.	....	....	....	Nāgarī	Damaged. Refers to the installation of Bhagavatī by Padmachandra. Cf. *JAHRS.*, Vol. VII, p. 31.

0	Another boulder left of entrance into the same cave.	Eastern Gaṅga]	Dēvēndravarman	Regnal year 23 .	Do. . . .	Do. Refers to the consecration of the same deity as in the above. Cf. ibid., pp. 31-32.
91	**Tekkali.**—Stone in the palace of the Raja Sahib.	Do. . . .	Chōḍagaṅga	Śaka 10[53] . .	Telugu . . .	Damaged. Refers to the construction of a temple at....in Sāgarakhonna-vishaya and the consecration of a deity therein by the queen....jalla-mahādēvī and her gift of a perpetual lamp to the same.
92	Do. Stone in the possession of the Junior Raja Sahib of Tekkali.	Gajapati . .	Kapilēśvara	....	Oriya . . .	Damaged and fragmentary.
	BENGAL, WEST					
	MIDNAPUR DISTRICT					
93	**Gaganēśvar.**—Gaganēśvar temple. Stone embedded in one of the walls of the temple.	....	....	....Mēsha.., Wednesday.	Oriya . . .	Damaged. Mentions Gaganēśvara and refers to a construction. See *Midnapore Gazetteer*, p. 179.
94	**Kesiary.**—Sarvamaṅgalā temple. Outer wall, left of entrance.	Mughal . . .	Salīma Pātishāh (Jahāngīr) . .	Śaka 1537, Kumbha 13, śu. 2, Friday=1616 A.D., February 9.	Do. . . .	Mentions the officers Kalyāṇamala and Sundara-dāsa and records the construction of a Nāṭamandira for the goddess Maṅgalā-ṭhākurāṇī.
95	Do.	Kachapaghāta (Kachwa) of Amber.	Mānasiṁha	Year 44, Śaka..., Makara 3, Monday.	Do. . . .	Damaged. Seems to record repairs to the temple of goddess Maṅgalā. Mentions *Karaṇa* Haridāsa.
96	Eastern wall of a ruined structure locally known as 'Hammām'.	Mughal . . .	Aurangazeb	A. H. 1102 . .	Arabic, Naskh . .	See Appendix C, No. 85.
97	Stone now kept in the house of Shaikh Panjabali, tailor, originally fixed into the stone structure called locally as 'Hammām	Do. . . .	Jahāngīr	A. H. 1031, Ramaḍān 9.	Persian, crude Naskh	See Appendix C, No. 86.
98	Back of a grotesque stone image lying near the Pīrasthān (near the house of Panjabali, tailor).	Do. . . .	Shāhjahān (?)	....	Persian verse, Nasta'līq.	See Appendix C, No. 87.
	BIHAR					
	BHAGALPUR DISTRICT					
99	**Kasḍih.**—Broken stone in the possession of Dr. Lakshmikanta Misra.	....	....	....	Sanskrit, Northern Alphabet.	Fragmentary. Seems to read: *dhaṇō śrīdhamā vāda-hētu*. In characters of about the 8th or 9th century.
100	Pedestal of a broken image with do. .	....	....	....	Do. .	Do. Contains the Buddhist formula *yē dharmā*, etc. In characters of about the 11th century.
101	Another stone with do. . .	....	....	Āshāḍha śu. 2, Punarvasu.	Do. .	Do. Mentions the anniversary festival of god Vaḷē(ṭē)śvara (line 2). In characters of about the 8th or 9th century. Published in *JBRS*, Vol. XXXVII, Parts 3-4, pp. 4-7.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR—*contd.*					
	BHAGALPUR DISTRICT—*concld.*					
102	**Patharghata Hill.**—Vaṭēśvara temple, broken stone image of Sun-god lying in the temple.	....	....	....	Sanskrit (verse), Northern Alphabet.	Damaged. Seems to record the construction of a temple (*kīrtti*). Do.
103	Do.	....	....	....	Do.	Indistinct. Purport not clear. In similar characters as No. 102 above.
104	Rock above the panel of Buddha images	....	....	....	Do.	Pilgrim's record. Contains, among others, the name Śrīmuni Ma... chaṁdra. Do.
105	Pāṇḍava rock, right of the five seated images.	....	....	V. S. 154[1], Śaka 14.., Chaitra su. 2, Monday=1483 A.D., March 10.	Local dialect, Nāgarī	Purport not clear. Mentions Dharmadāsa, son of Phalidāsa.
106	**Sahkund.**—Slab on the top of Kheri hill	....	....	....	Gauḍīya	Pilgrim's records, one of which reads :— (1) *Lallākasya Karṇṇakuvjē.* (2) *Paṇḍita Chuḷā(Chūḍā)maṇi.* In characters of about the 11th century.
107	Boulder on the same hill	....	....	....	....	In shell characters.
	HAZARIBAGH DISTRICT					
	HUNTERGANJ POLICE STATION					
108	**Kuluhā** (Kauleśvarī) Hill, near the village of Hatwaria. Pañchapāṇḍava rock. Proper right of the 5 images.	....	....	Saṁvat 1543, Śaka 1407, Chaitra ba. 2, Monday.	Local dialect, Nāgarī	Damaged. Purport not clear.
109	Rock opposite the Kaulēśvarī temple	....	....	V. S. 1000	Sanskrit, Nāgarī	Do. Seems to mention the performance of a sacrifice (*yajña*) to please god Vishṇu.
110	Rock above the panel of a Buddha image	....	....	....	Do.	Do. Pilgrims' records. One of them mentions *Māṇikachandra.* In late characters.
111	Flat surface of a rock near the temple	....	....	....	....	Almost entirely rubbed off.
112	Rock surface in the same place	....	....	V. S. 1[7]00	Nāgarī	Damaged.
113	Boulder near the same temple	Later Gupta	Vishṇugupta	....	Sanskrit, Northern Alphabet.	Reads : (1) *Paramabhaṭṭāraka-mahārā[jādhirāja]-paramēśvara-Śrī-vishṇugu....* (2) *vyē Pōyarāja-satra.* In characters of the 8th century. Published in *Ep. Ind.*, Vol. XXX, p. 84.

	MONGHYR DISTRICT					
114	**Gabbe.**—Murali *Maṭha*, pedestal of a broken image of Śiva and Pārvatī.	....	....	....	Do.	States that the image is the *dēvadharmma* of a person stated to be the son of Vāmana. Mentions *Tuṅgika-vāstavya*. In characters of about the 7th century.
115	Pedestal of a broken Buddha image	....	....	....	Do.	Damaged. Mentions *dēvadharma* and *Tathāgata*. In characters of about the 8th or 9th century.
116	**Jayanagar,** near Lakhisarai.—Kawaya Mandir, pedestal of a Buddha image.	....	....	....	Do.	Records the *dēvadharmma* of a *dānapati*. In character of about the 10th century.
117	Pedestal of another Buddha image	....	....	....	Do.	Records the *dēvadharmma* of Mahachōkā, wife of *dānapati* Śrī-Saṁnauba. Do.
118	Pedestal of an image of Dēvī with child	....	....	....	Do.	States that this was the *dēvadharma* of the woman mentioned in No. 117 above, who is here described as a *paramōpāsikā* of the Mahāyāna school. Do.
119	Pedestal of a mutilated Buddha image	....	....	....	Do.	Damaged. Seems to record the *dēvadharma* of a person whose name is not clear. Do.
120	**Lai.**—Pedestal of a mutilated image in the village.	....	....			Contains the formula *yē dharmā*, etc. In characters of about the 9th century.
121	Broken panel of a granite stone image under a pipal tree.	....	....	....	Do.	Mentions *Tathāgata*. Purport not clear. In characters of about the 7th century.
122	Another broken panel (image lost)	....	....	**Samva 32, Vai[śākha].**	Sanskrit, Gauḍīya	States that the image was caused to be made by Vikramadēvī, the chief queen of *Rāṇaka* Yaśaḥpāla who is described as *dānapati* and *vāsāgārika*. In characters of about the 12th century. Published in *Ep. Ind.*, Vol. XXX, pp. 82 ff.
123	**Monghyr.**—Stone at the foot of the Tulasī *Maṭha* at the Kāshṭhahāriṇī Ghāṭ.	....	....	**Samva 13**	Do.	Records the construction of a temple for Śiva by Gōpāla of the Mukuṭēśvara family. Mentions king Bhagīratha in line 3. In characters of about the 10th century. Cf. Bhandarkar's List, No. 1762.
124	Stone panel in a niche in the Śiva temple at the Ghāṭ.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Seems to refer to the *Gurupāda*. The inscription is engraved to the right of a foot-mark and another inscription probably in Arabic characters, is engraved to the left of them. In late characters.
125	Pir Shah Nafa Roza, stone set up in the front wall.	....	....	....	....	See Appendix C, No. 88.
126	**Rangaon.**—Piece of stone in the temple	....	....	....	Sanskrit, Nāgarī	Fragmentary and damaged. Contains the Buddhist *yē dharmā*, etc. In characters of about the 11th century.
127	Back of a Buddha image in the same place	....	....	....	Sanskrit, Northern Alphabet.	Damaged. Do. In characters of about the 6th century.
128	Pedestal (image lost) kept in the same place.	....	....	....	Do.	Do. Pilgrim's record. Mentions Kēśava's son whose name is lost. In characters of about the 10th century.
129	**Shirdi.**—Stone slab under a pipal tree	....	....	....	Sanskrit, Nāgarī	Damaged. Records that the slab was the *dēvadharmma* of Dulhīkā, a female lay worshipper (*upāsikā*). In characters of about the 11th century.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR—*contd.*					
	MONGHYR DISTRICT—*concld.*					
130	**Sriṅgirishi Hill.**—Stone on the step near the entrance into the Śiva temple.	....	....	....	Nāgarī	Reads *Himmatrām Kaṁhaiyālāl.* In late characters.
131	Pedestal of an image of Dēvī	....	....	....	Sanskrit, Northern Alphabet.	Damaged and worn out. Contains the Buddhist formula *yē dharmmā,* etc. In characters of about the 10th century.
132	Pārvatī shrine, marble slab embedded into the floor inside the western entrance.	....	....	V. S. 1874, Agahan (Mārgaśīrsha) su. 13.	Local dialect	Pilgrims' record. Contains a few names like Harsansāḥ and Nīlrām.
133	Another slab	....	....	Do.	Do.	Do.
134	Another slab above the image of Pārvatī	....	....	....	Do.	Do.
135	Brass plate on the door at the northern entrance of the temple.	....	....	....	Do.	Do.
136	Sṛiṅgirishikuṇḍ, stone on the eastern side	....	....	V. S. 1882, Vaiśākha su. 15.	Local dialect, Nāgarī.	Mentions Maunī Bābājī.
	PATNA DISTRICT					
137	**Biharsharif.**—Mathuria Mohalla, Baba Muraiidhar Saṅgat, panel with the Buddha in high relief.	....	....	....	Sanskirt, Northern Alphabet.	Contains the Buddhist formula *yē dharmmā* etc. In characters of about the 11th century.
138	Another panel	....	....	....	Do.	Do.
139	Panel below a seated Buddha image	....	....	....	Do.	Fragmentary. Reads: .. *ditē.* In characters of about the 10th century.
140	Below a niche with a seated Buddha	....	....	....	Do.	Records the *dēvadharma* of a person whose name is not clear. In characters of about the 10th century.
141	Below another niche with a seated statue at the western entrance.	....	....	....	Do.	Damaged. Mentions *Tathāgata* and a *paṭṭana* (name lost). In characters of about the 7th century.
142	Circular stone at the top of an ancient pillar in the courtyard.	....	....	....	Do.	Contains the Buddhist formula *yē dharmā,* etc. In characters of about the 10th century.
143	Halo of the image of Bōdhisattva in the temple of Sri Rasik Bihari Tiwari.	....	....	....	Do.	Damaged and indistinct. Purport not clear. Do.
144	Nālanda College, panel with a Buddhist votive *stupa.*	....	....	....	Do.	Fragmentary. Contains the Buddhist formula *yē dharmā, etc.* In characters of about the 8th or 9th century.

145	Pedestal of a broken image kept in the same place.	....	....	....	Do.	Damaged. Do.
146	Ruined doorway in a mosque (Kita Dargah).	....	....	....	Persian, Naskh	See App. C, No. 97.
147	Ambair Gōsāi Maṭh, panel with images of Buddha embedded in a brick wall.	....	....	....	Sanskrit, Northern Alphabet.	Contains the Buddhist formula *yē dharmā*, etc. In characters of about the 11th century.
148	Another panel	....	...	....	Do.	States that this was the *dēvadharma* of Munaka. Do.
149	Pedestal of a mutilated image	....	....	....	Do.	States that this was the *dēvadharma* of Dharmasēna. Do.
150	Broken slab in the *samādhi* room	....	....	V. S. 1758	Local dialect, Nāgarī.	Pilgrim's record. Purport not clear.
151	Pedestal of an image of the Buddha in the possession of Babu Jawaharlal Suchante Kothe.	....	....	....	Sanskrit, Northern Alphabet.	Records the gift of the image by Kēśava, son of Jallaka, a sculptor, for the merit of his parents. In characters of about the 8th century.
152	**Jānā.**—Pedestal of a mutilated image of a female deity near the public road.	....	....	....	Do.	Records the gift of the image in question by Dharmarāja in a temple (*āyatana*). In characters of about the 10th century.
153	**Mohanpur.**—Base of a panel containing seven images and a grotesque figure near the house of Mr. Hanuman Pandey.	....	....	....	Do.	States that the panel in question was the gift of a person whose name is not clear. Do.
154	Halo of a seated image	....	....	....	Do.	Contains the Buddhist formula *yē dharmā*, etc. In characters of about the 9th or 10th century.
155	Pedestal of another seated image	....	....	....	Do.	Fragmentary. Do.
156	Pedestal of a broken image	....	....	....	Do.	Do.
157	Halo of a broken image under a Banyan tree.	....	....	....	Do.	Do. In characters of about the 8th century.
158	Halo of a broken image of the Buddha in the same place.	....	....	....	Do.	Do.
159	**Patna Museum.**—Stone tablet of black schist.	....	....	....	....	See App. C, No. 103.
160	Stone piece of a door jamb	....	....	Śaka 1317, V. S. 1452 (*yugma-īśāsya-kṛta-ēka*), Āśvina śu. 10, Friday=1395 A.D., September 24.	Sanskrit, Gauḍīya	Records the construction of a *kīrtti* to house the deity Kauśika-nāga by a number of persons. Published in *Ep. Ind.*, Vol. XXX, pp. 240 ff.
161	Arch stone in the Museum. Impression received from the Curator of the Museum, through the Director General of Archaeology in India, New Delhi.	....	....	....	Prakrit, Brāhmī	Fragmentary. Seems to record the gift, by purchase, of a *āyāgapaṭa* by the wife of a person named Ōkaraṇa. In characters of about the 1st century B.C.
162	Bronze image, pedestal. Do.	....	....	V.S. 1593, Jyēshṭha śu 3, Monday=1531 A.D., May 22, f.d.t. ·04.	Sanskrit, Nāgarī	Seems to record the gift of the image in question by some persons who belonged to the Khaṁḍēlavāla *anvaya* and the *āmnāya* of Maṁḍalāchārya Dharmachandra of the Mūla-saṁgha and the Kuṁḍakuṁdāchārya *anvaya*.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR—*concld.*					
	SANTHAL PARGANAS DISTRICT					
	GODDA SUBDIVISION					
163	**Belinigarh.**—Boulder near the tank in the village.	....	....	....	Sanskrit, Northern Alphabet.	Reads : *Nīlōtpalaśe*[*ṇa?*]. In characters of about the 6th century.
164	Rock with two carved images of Nārāyaṇa and Lakshmī in bas-relief on it.	....	....	....	Do.	Damaged. Begins with *Śrī-Nārāyaṇa*. Probably refers to the carving of the images for the merit of (*śrēyasē*, line 6) some person (name lost).
	BOMBAY					
	BARODA DISTRICT					
165	**Baroda.**—Potsherd. Impression received from the Director of Archaeology, Baroda. Findspot : Amreli.	....	....	....	Sanskrit, Brāhmī	Seems to read [*Mā*]*gha-yukta*(*śukla*) 2. In characters of about the 3rd century A.D. See *A.R. Ep.*, 1952-53, App. B, No. 38.
166	Clay seal. Do. Findspot: Do.	....	....	....	Sanskrit, Northern Alphabet.	Reads : *Aji*[*ta*]*sya*. In characters of about the 5th century.
167	Lead seal die. Photograph. Findspot : Do.	....	....	....	Do.	Reads : *Īśvarasya*. In characters of about the 4th century.
168	Terracotta seal. Photograph. Findspot : Do.	....	....	....	Do. Northern	Seems to read *dasu*[*ka*]. In characters of about the 3rd century.
169	Jaina bronzes. Do. Findspot : Lilvadeva.	....	....	V.S. 1093	Sanskrit, Nāgarī	Records that the image of Jinēndra was set up by Śrī-Siddhasēna Divākarāchārya of the Nāgēndrakula.
170	Do.	....	....	....	Do.	Mentions Vajaḍa of the Nāgēndrakula.
171	Do.	....	....	....	Do.	Reads : *praṇita pratimā*.
	BELGAUM DISTRICT					
	ATHNI TALUK					
172	**Ainâpur.**—Hirēmaṭha. *Sati* stone built into the wall of the *maṭha*.	....	....	Śaka 1414, Paridhāvi, Āśvina, Vijayā 10, [Thursday]. Irregular.	Kannaḍa	States that when Yalōji, son of Nāgōji, died, his two wives Chinnāṁbike and Nāgāji entered the fire and became *satis*. The memorial was set up by Honnāṁbike, sister of Chinnāṁbike and daughter of Āneyarāya.
173	**Athni.**—Stone found during excavation for a bridge on the Athni-Anantapur Road.	....	....	....	Do. (prose and verse).	States that Bammaṇa became the subject of praise on account of his renovating the Jaina temple called Ratnatraya. This temple was affiliated to the Sāmantaṇa Basadi of the Mūla-saṁgha, Dēśi-gaṇa, Postaka-gachchha, Koṇḍakund-ānvaya and Iṅgaḷēśvarabaḷi. In characters of about the 12th century.

174	**Balgēri.**—Basavēśvara temple outside the village. Slab fixed into the wall of the Verandah.	Western Chālukya .	Tribhuvanamalla	....	Do. .	Damaged. Gives an account of the chiefs of the Kalachuri family from Kannama, lord of Maṅgaḷavāḍapura, to Bijjala II who was the son of Permāḍi by Nāgaladēvī. Bijjala's two younger brothers Rājala and Mailugi are mentioned. Praises their subordinate chief Hemmāḍi and describes the village Umbaravāṇi. Registers gift of land to god Narasiṁha.
175	Another slab fixed in the same wall . .	Do. . . .	Trailōkyamalla	Śaka 1078, Dhātu, Pushya śu. [12], Uttarāyaṇa-saṅkrānti=1156 A.D., December 25, Tuesday.	Do. .	Damaged. Gives an account of the chiefs of the Kalachuri family as in the above inscription and states that Bijjala (II)'s younger brother Mailugi was administering with his wife Lakshmādēvi at Muḷgunda in Beḷvala-300. Records a gift of land and flower-garden for the daily worship, etc., at Pārśvanātha-tīrtha, where a temple was constructed by the king's minister Kālidāsa-chamūpa. Other gifts to the same temple are also recorded.
176	**Ekkanchi.**—Hanumān temple, stone fixed in the temple.	Yādava . .	Siṁhaṇa	Śaka 1147, Pārthiva, Kārttika ba. 11, Thursday=1225 A.D., October 30.	Kannaḍa . .	Registers the gift of a house and land to the carpenter Champōja by Vīrabhadra, priest of the temple of Koppanātha of Ekaṁchi and others, when Sahadēva-nāyaka was administering Kaṇaṁbāḍe Three Hundred. Published in *Ep. Ind.*, Vol. XXX, pp. 67 ff.
177	**Jugul.**—Stone set up near the house of Gurugōḷ.	Śilāhāra . .	Vijayāditya ruling from Vaḷavāḍa .	....	Do. . .	Stops after recounting the king's *praśasti*. In characters of about the 12th century.
178	Fragment kept in the village Panchayat office.	Do.	....	....	Sanskrit, Kannaḍa .	Contains description of the Śilāhāra family. In characters of the 12th century.
179	**Kokaṭnūr.**—Hanumān temple. Stone fixed into the platform inside the temple.	....	....	....	Kannaḍa . .	Fragmentary and worn out. Seems to record a gift. In characters of about the 12th century.
180	Do. Stone pillar buried in front of the same temple.	....	....	....	Do. . . .	Damaged. Contains verses in praise of Ādiseṭṭi and records his death. In characters of the 12th century.
181	Do. Kalamēśvara temple, pillar in the temple.	....	....	....	Do. . . .	Records gift of gold for the *tāmbūla* of the Brāhmaṇas reciting *Sauparṇa* in the temple of Chaṇḍēśvara by Nāgarasa, son-in-law of *Mahāpradhāna Daṇḍanāyaka* Chaṇḍirājayya and another person. In characters of about the 12th century.
182	Do. Slab built into the outer compound wall of the same temple.	[Western Chālukya]	[Tribhuvanamalla]	Chālukya-Vikrama year 50, Viśvāvasu, Māgha .... lunar eclipse=1126 A.D., January 10, lunar eclipse.	Do. . . .	Partly broken. Registers a gift of land to a deity (details lost) of the *agrahāra* of Koragaṭṭanūr by the *Mahājanas* and *Prabhus* of the place, headed by its administrator Viṭṭapayya, when *Mahāmaṇḍalēśvara* Permāḍi of the Kalachuri family was governing the province of Karahaḍa-4000 as *bīḍānuvṛitti*.
183	Slab lying in Gorava's lane . .	....	....	Śaka 97[2], Vikṛiti ..	Do. . . .	Damaged and worn out. Purport not clear. Mentions Pollikabbe in a descriptive passage.
184	**Madbhāvi.**—Mahādēva temple. Slab set up near the temple.	Kalachurya . .	Vīra-Bijjala	....	Do. . . .	Damaged and worn out. Registers a gift to the temple (details not clear).
185	Another slab in the same place . .	Yādava . . .	Siṅghaṇa	Śaka 1162 (current), Vikāri, Chaitra śu. 10, Wednesday=1239 A.D., March 16.	Kannaḍa . .	Damaged and worn out. Contains the genealogy of the Yādava family. Registers gifts of land and other things to a Śaiva temple constructed at the *agrahāra* of Madubāvi by *Mahāvaḍḍa-vyavahāri* Sāvāsigara Chaṭṭayya.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	BELGAUM DISTRICT—*concld.*					
	ATHNI TALUK—*concld.*					
	Madbhāvi—*concld.*					
186	Mosque, slab built into the platform .	....	....	....	Kannada . .	Much damaged and worn out. Only the opening verse in praise of the god Śambhu can be made out. In characters of about the 12th century.
187	Sheḍbāḷ.—Basavaṇṇa temple. Slab set up in the temple.	Śilāhāra . . .	Vijayāditya ruling from Vaḷayavāḍa	Śaka 1078 (wrong for 1075), Śrīmukha, Chaitra śu. 5, Sunday=1153 A.D., March 1, f.d.t. ·49.	Do. . . .	Registers the income derived from levies by the Sēṇiga Kottaḷis and others to a Jaina temple constructed by the former. Compare *Inscriptions in Northern Karnataka and the Kolhapur State* (ed. K. G. Kundangar), No. 34.
188	Telsang.—Śaṅkaraliṅga temple. Slab built into the wall.	Kalachuri of Karṇāṭaka.	Bhuvanaikamalla Rāya-murāri Sōvidēva ruling from Kalyāṇa.	....	Do. . . .	Broken and damaged. Describes the king's family and the Karahaḍa province and mentions Teḷasaṁga. Compare *Karnatak Inscriptions*, Vol. II, No. 27.
189	Vīrabhadra *Maṭha*. Slab set up in the *Maṭha*.	Western Chālukya .	Tribhuvanamalla (Vikramaditya VI) ruling from Jayantīpura.	....	Do. . . .	Broken and damaged. Describes the *agrahāra* of Telasaṅga noted for its five hundred learned Brāhmaṇas and situated in Kaḷaṁbaḍe-3000 which was a *kampaṇa* of the province of Karahaḍa-4000 in the Kuntala country. This is followed by an account of a local Vaiśya family. Ibid., No. 18.
190	Andāni *Maṭha*. Broken stone lying in the compound of the *Maṭha*.	Do. .	....	(i) Chālukya-Vikrama year 46, Plava (ii) Do. [39], Jaya.	Do. . . .	Damaged and worn out. Begins with the description of Tiḷasaṁga and registers gifts (deails not clear). Ibid., No. 15.
	BIJAPUR DISTRICT					
	MUDHOL TALUK					
191	Algundi.—Hanumān temple in the village. Slab set up near the temple.	....	....	....	Do. . .	Damaged. Records the death of a chief named Basavaṇa and the entering into the funeral pyre by his wife. In characters of about the 15th century.
192	Badanūr.—Hanumān temple in the village. Slab fixed into the wall of the temple.	....	....	....	Do. . . .	Purport not clear. Mentions Badanūr.
193	Beḷagali.—Fragment kept in the garden called *Daṇḍinavara tōṭa* near the village.	Western Chālukya .	Tribhuvanamalla (Vikramāditya VI) ruling from Manneyakere.	Chālukya-Vikrama year 40, Manmatha, Vaiśākha śu. 10, Thursday = 1115	Do. . . .	Broken and details lost.

No.	Place and description	Dynasty	King	Date	Language and script	Remarks
				A.D., April 5. The week day was Monday.		
194	**Machaknūr.**—Hoḷe Basappa temple. Side of a pillar standing near the temple.	....	....	....	Do.	Fragmentary and damaged. Portion containing the usual invocation to god Śambhu and the praise of Sadāśiva is preserved. In characters of about the 12th century.
195	Do. Another side of the same pillar	....	....	....	Do.	States that it is the lamp pillar set up by Chidapa, son of Mēuṇḍi Chikkapa and a disciple of Basavaliṅgadēva of Hirēmaṭha of Navalagunda.
196	Slab kept under a banyan tree near the above temple.	....	....	Śaka 1505, Subhānu, Chaitra śu. 5= 1583 A.D., March 18.	Do.	Damaged. Seems to record a gift of land to the Vīraśaiva teacher Basavēśvara by his disciple Immaḍi Yalla-nāyaka, son of Kōri Yalla-nāyaka.
197	**Mudhōḷ.**—Kalamēśvara temple. Slab fixed above the entrance.	Ādilshāhī of Bijāpur	Ibrāhim Shāh	Kali 4717, Śaka 1540, Kāḷayukti, Kārttika.	Do.	Records the renovation of the Śiva temple by Honnapa, of Atri *gōtra*, who was the nephew of Narasapa-Koṇḍapa, the *Dēśakulakarṇi* of Mudavaḷa-nāḍu who was responsible for its construction earlier. It is stated that two comets appeared at that time.
198	**Shiroḷ.**—Kāḍasiddhēśvara temple. Slab standing in the temple.	Kalachuri	Vīra-Bijjala	[Ānanda .?], Chaitra Pauṛṇimā, Thursday.	Do.	Registers the gift of a house-site and income derived from several kinds of cess by the *Mahājanas* to the god Nāgēśvara situated outside the village of Sirivoḷal. It is stated that the area was being administered by the Four Hundred Svāmis of the great *agrahāra* of Jambukhaṇḍi which was constituted into a Brahmapuri by Tribhuvanamalla.
	BOMBAY DISTRICT					
199	**Bombay**, Byculla.—Slab in Motishah's Jaina Mandir.	Kadamba	Kāvadēva	Year 44, Īśvara, Bhādrapada śu. 12, Tuesday.	Do.	Damaged. Records the death through *samādhi* of the Jaina devotee Nāgayya.
200	Another slab in the same place	....	....	Vikrama, Bhādrapada śu. 7, Monday.	Do.	Do. Seems to record the death of a Jaina devotee. In characters of about the 12th century.
201	Prince of Wales Museum, pedestal of an image of Yaksha Gōmukha.	....	....	V.S. 1356 (*shaṭ-śara-vanhi-bhūmi*), Vaiśākha ba. 12, Monday = 1299 A.D., March 30.	Sanskrit, Nāgarī	Records the installation of the image in question by a disciple of Śrī-Dharmmachandra described as a *munīndra*.
202	Pedestal of another image	....	....	V.S. 132[·], Vaiśākha śu. 13, Saturday.	Do.	Records the construction of the image of Abhinandanadēva and its installation by Dharmachandra-sūri, disciple of Śālibhadra-sūri.
203	Pedestal of a third image	....	....	V.S. 1356, Vaiśākha ba. 12, Monday= 1299 A.D., March, 30.	Do.	Records the construction and installation of another image by Eṇachandra-sūri, disciple of Dharmachandrasūri.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.* DHARWAR DISTRICT SHIRHATTI TALUK					
204	**Beḷḷaṭṭi.**—Boulder called *Jōgībaṇḍi* on the hills near the village.	Kadamba	....	[Śaka] 911	Kannaḍa	States that it is the *basadi* of the Beḷḷaṭṭi *gaṇa* of (i.e. caused to be made by) Āytavarma, the *Pergaḍe* of Ajjarayya.
205	**Dēvīhāḷ.**—Hoḷalamma temple. Pillar in the temple.	....	....	....	Do.	Damaged. Records a gift of land for the offerings to several deities. In characters of about the 16th century.
206	**Kappalaṭṭi** (Beḷḷaṭṭi).—Hanumān temple in the ruined village. Slab lying near the temple.	Western Chālukya	Tribhuvanamalla	Chālukya - Vikrama year 47, Śubhakṛit, Āśvayuja, Puṇṇami, lunar eclipse=1122 A.D., September 17, Sunday.	Do.	Registers gift of land, etc., to god Svayambhū Kapilēśvara by *Pergaḍe* Chāviśeṭṭi under instructions from *Mahāmaṇḍalēśvara* Permāḍiyarasa of the Yādava lineage. Contains praise of *Mahāmaṇḍalēśvara* Maiḷārarasa, a subordinate of the king.
207	**Māchinhaḷḷi**—Sōmēśvara temple. Slab set up in the temple.	Do.	Do.	....	Do.	Damaged and worn out. Registers a gift of land.
208	**Māgaḍi**—Nīlamma *Maṭha.* Slab set up near the *Maṭha.*	....	Chaladaṅkakāra	Śaka 892, Śukla, Śrāvaṇa śu. 1, Sunday=969 A.D., July 18. The Śaka year was current.	Do.	Damaged. Registers the gift of the village Kayikajja as *sthāna* to Sakaḷarāsi-paṇḍita, disciple of Brahmātma-bhaḷāra, when Ballavarasa was governing the Six-Thousand which was a part of the Banavāsi province.
09	**Raṇatur.**—Hanumān temple. Stone standing near temple.	....	....	....	Do.	Purport not clear. In characters of about the 16th century.
210	**Shirhaṭṭi.**—Phakirasvāmi *Maṭha.* Slab kept in the *Maṭha.*	....	....	Śaka 1714, Paridhāvi, Jyēshṭha ba. 14=1792 A.D., June 18.	Do.	States that half of the village Sōgivāḷa was sold out to Kalikēri Chinnappa by the brothers of a Gauḍa family of the said village.
211	Slab built into the ceiling of the same *Maṭha.*	....	....	(i) Śaka 1699, Hemaḷambi, Vaiśākha śu. 15, Thursday=1777 A. D., May 22. (ii) Śaka [1661, Siddhārthī], . . . (iii) Śaka 166[3] (current), Raudri, Vaiśākha śu. 12, Sunday=1740 A.D., April 27.	Do.	Damaged. Seems to record certain gifts of village, etc., to Phakira Chennavīra-svāmi. Mentions Siddharāma-svāmi. The slabs are not placed in the proper order.
212	**Yaḷavatti.**—Guṇḍaliṅga temple. Pillar lying in the compound of the temple.	....	....	....	Do.	States that [the pillar] was modelled by [the mason] Śrīkumāra, son of Mādegōvajja of Paḷtiyamaḷtavura (modern Hattimattūr). In characters of about the 8th century.

213	Do. Slab No. I set up in the same temple	Western Chālukya	Tribhuvanamalla Vīragaṅgi	Śaka 1073 (in words) Prajāpati, Āshāḍha śu. 12, Wednesday, Dakshiṇāyana-saṁkramaṇa=1151 A.D., June 27.	Do.	Registers the gift of land, house, etc., for the worship of the deity Svayambhū Guṇḍēśvara by the One hundred and twenty *Mahājanas* of the *mahāgrāma* of Eḷavatti described as an *agrahāra* donated by lord Rāma.
214	Do. Slab No. II	Kalachuri of Karnāṭaka.	*Mahāmaṇḍalēśvara* Bijjaladēva	Śaka 1080 (in words), Īśvara, Pushya amāvāsyā, Monday, Uttarāyaṇa-saṁkramaṇa. Irregular.	Do.	Damaged and worn out. Records the gift of the village Ummachchige to the god Svayambhū Guṇḍēśvara by *Daṇḍanāyaka* Haridēva, the *heggaḍe* of Huḷigere-nāḍu. Other gifts to the same deity are registered, among which is one by *Daṇḍanāyaka* Māyidēva, the *rājādhyaksha* of Beḷvala-nāḍu.
215	Do. Slab No. III	Hoysala	[Vīra]-Ballāḷa	Ānanda, Pushya amāvāsyā, Sunday, Uttarāyaṇa-saṅkramaṇa, solar eclipse. Irregular.	Do.	Partly broken. States that Simanaballayya, pupil of Nīlakaṇṭhadēva of Māguṇḍi, had the pond of god Svayambhū Guṇḍanātha excavated and made a gift of land into the hands of the one hundred and twenty *Mahājanas* of Eḷavatti for its upkeep.
216	Do. Pillar in the *maṇḍapa* of the same temple.	....	....	....	Do.	Praises the One hundred and twenty *Mahājanas* and states that Sūsikallara Śankarayya caused to be made the pavement, pillars, etc., of the Guṇḍēśvara temple.
217	Do. Slab set up outside the same temple	Kalachuri of Karnāṭaka.	*Mahāmaṇḍalēśvara* Bijjaladēva	Śaka [1080] (in words), Īśvara, Pushya amāvāsyā, Monday, Uttarāyaṇa-saṅkramaṇa. Irregular.	Do.	Damaged. Registers a gift of land made into the hands of the teacher Dēvarāsi-paṇḍita, the priest of god Nāgēśvara, and the one hundred and twenty *Mahājanas* of the *mahāgrāma* of Eḷavatti which was an *agrahāra* donated by lord Rāma.
218	Stone lying in a field about two miles away from the village.	....	....	Śaka 174[0]	Do.	Sates that it is the *sarva-mānya* gift of Narasiṁ[ha]-bhaṭṭa son of Vēṇikāra Mādēva-bhaṭṭa.
	KOLHAPUR DISTRICT					
	SHIROL TALUK					
219	**Khēdrāpur.**—Koppēśvara temple. Slab set up in the temple.	Yādava	Siṁghaṇa	Śaka 1136, Śrīmukha, Chaitra, sūrya-parva, Monday=1213 A. D., April 22, Monday, solar eclipse.	Sanskrit, Nāgarī	Registers the gift, made by the king, of the village Kūḍaladāmavāḍa, situated on the confluence of the rivers Kūḍala-Krishṇavēṇi and Bhēṇasi in Miriñji-dēśa to god Koppēśvara. Published in *JBBRAS*, Vol. XII, pp. 1 ff.
220	Do. Slabs built into the *gōpura* of the same temple. Slab No. 1.	....	....	....	Kannaḍa	Praises Boppaṇa-daṇḍanāyaka. In characters of about the 12th century. Published in *Inscriptions in Northern Karnataka and the Kolhapur State* (ed. Kundangar) No. 25.
221	Do. Slab No. 2	....	....	....	Do.	Contains a verse in praise of Boppaṇa-daṇḍanāyaka. *Ibid.*, No. 26.
222	Do. Slab No. 3	....	....	....	Do.	Contains a verse in praise of *Daṇḍēśa* Siriga. *Ibid.*, No. 27.
223	Do. Slab No. 4	....	....	....	Do.	Contains a verse in praise of Boppaṇa-chamūnātha who is stated to have smashed the hostile chiefs and secured unrivalled possession of the kingdom for the king. *Ibid.*, No. 28.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*concld.*					
	KOLHAPUR DISTRICT—*concld.*					
	SHIROL TALUK—*concld.*					
	Khēdrāpur—*concld.*					
224	Koppēśvara temple. Slab built into the *gōpura* of the same temple. Slab No. 5	....	....	....	Kannaḍa	Contains a verse praising the above-mentioned general who is said to have borne the specific virtues of the five Pāṇḍavas. *Ibid.*, No. 29.
225	Do. Slab No. 6	....	....	....	Do.	Praises the sword of Boppaṇa. *Ibid.*, No. 30.
226	Do. Slab No. 7	....	....	....	Do.	Praises a warrior. *Ibid.*, No. 31.
227	Do. Slab No. 8	....	....	....	Do.	Contains praise of the valour of a warrior on the battle-field. *Ibid.*, No. 32.
228	Do. Slab No. 9	....	....	....	Do.	Contains a verse in praise of Siriyaṇa. *Ibid.*, No. 33.
229	Do. Slab No. 10	....	....	....	Sanskrit, Nāgarī	Seems to contain an incomplete passage beginning with the expression *ōṁ bhukta-prākta-prāktana.* In characters of about the 12th century.
	NORTH KANARA DISTRICT					
	HALIYAL TALUK					
230	**Haḷiyāḷ.**—Mosque in the fort. Slab set up near the mosque.	[Western Chālukya]	....	[Śaka 1010, Vibhava, Pushya śu. 8], Sunday, Uttarāyana-saṁkrānti = 1088 A.D., December 24.	Kannaḍa	Damaged and worn out. Seems to register various gifts to Brāhmaṇas and others.
231	Mallikārjuna temple in the same area. Slab set up near the temple.	Kadamba	Jayakēśi	Śaka 10066 (wrong for 1066), Raktākshi, Pushya amāvāsyā, Tuesday, solar eclipse = 1144 A.D. December 26.	Do.	Registers a gift of land for the upkeep of the local tank called Dēvīgere by the *Mahājanas* of Paḷḷeyāla. The *Mahājanas* are described as well-versed in various lores and as devotees of Kāñchīdēvī, the Sun-god and Narasiṁha.
	DELHI					
232	**New Delhi.**—Impression received from the Superintendent, North-western Circle, Delhi. Findspot : Kukēśvar temple, Banvir's wall, Chittorgarh, Rajasthan.	....	....	V. S. 1334, Vaiśākha śu. 3, Wednesday = 1277 A.D., April 7.	Sanskrit, Nāgarī	Records the construction of a *dēvakulikā* by Kumāralā-śrāvikā for the merit of her grandmother at the Śāntinātha *chaitya* constructed by Sā. Ratnasiṁha.
233	Do.	....	....	Do.	Do.	Another copy of the same.

	HYDERABAD RAICHUR DISTRICT Koppal Taluk					
234	**Mādinur.**—Stone lying in a field near the village.	Western Chālukya	Tribhuvanamalla	Year 40, [Durmukhi], Chaitra śu. 15, Monday = 1117 A. D., March 19.	Kannaḍa	Seems to register gifts to the deity Gavarēśvara by the twenty *Mahājanas* of the *agrahāra* of Modeyanūr.
235	Vīrabhadra temple. Slab kept in the temple.	Do.	Āhavamalla	Year 1	Do.	Damaged and worn out. States that Rēvaya Dvēdi Chaṭṭōpādhyāya Sōmayājī who received the gift of the village Modeyanūr on the occasion of the performance of *Brahmāṇḍa-kratu* by the king, bestowed it on twenty learned Brāhmaṇas, constituting it into an *agrahāra*, and provided for the worship, etc., of the god Traipurusha whose temple he built in the village. The king is given the titles *Dhārāna-garagaruḍa*, *Kāṁchīpurasaṁhārakāraṇa*, *Gūrjarabhayajvara* and *Śālapaṭṭaṇadhūmakētana*, among others.
236	Do. Same slab	Do.	Bhūlōkamalla (Sōmēśvara III)	Year 11, Nala, Pushya Pūrṇimā, Monday, Uttarāyaṇa-saṅkrānti. Irregular.	Do.	Damaged and worn out. Describes the Twenty learned *Mahājanas* of Mōdeyanūr, situated in Keḷavāḍi Three Hundred of Eḍedoṟe Two Thousand, and records the renovation of the temple of Traipurusha and provision made for the daily rituals, etc., of the deity.
237	Do.	Do.	....	Saumya	Do.	Records various gifts [to the same deity] including one by a subordinate of Rebbaladēvī, queen of Tribhuvanamalla (probably Sōmēśvara IV).
	Lingsugur Taluk					
238	**Karaḍkal.**—Vīrabhadra temple. Back of the Vīrabhadra image.	Do.	Vikramachakravarti Tribhuvana-malla.	Śaka 1081, Pramāthi, Āshāḍha, Thursday, Pushya, Dakshiṇāyana-saṁkramaṇa = 1159 A.D., July 16. The *tithi* was amāvāsyā, ·75.	Do.	Damaged and worn out. States that king Bijja (*i.e.* Bijjala) of the Kalachurya family, bearing the title Tribhuvanaikavīra, was ruling the kingdom. Describes a general and a lady named Padmaladēvī. Seems to register a gift of land to a Jaina teacher of the Mūla *saṁgha*, Dēsi *gaṇa* and Pustaka *gachchha*.
239	Kuni Sōmēśvara temple outside the village. Slab set up in the temple.	Do.	Tribhuvanamalla (Vikramāditya VI).	Year 4, Siddhārthi, Vaiśākha amāvāsyā, Sunday. Irregular.	Do.	Registers a gift of land to god Svayambhū Sōmēśvara by *Pergaḍe* Sūkshmaśiva Bhaḷāra and others at the behest of *Rājaguru* Tatpurusha Śivachintāyaka.
240	Do. Another slab set up in the same temple.	Yādava	Bhillama	Year 6, Virōdhikṛit, Jyēshṭha amāvāsyā, Sunday, solar eclipse, Dakshiṇāyana-saṅkramaṇa. = 1191 A.D., June 23, Sunday, solar eclipse ; the *saṅkramaṇa* occurred on June 27.	Do.	Registers a gift of land in the village of Liṁga for the worship, etc., of god Svayaṁbhū Paśchima-Sōmanātha of Karaḍikal by *Mahāmaṇḍalēśvara* Bajjarasa and his minister Āneya Māḷayya-nāyaka. The former was governing Karaḍikal Four Hundred in the Eḍedore-nāḍu from his capital Mudugal.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	HYDERABAD—*contd.*					
	RAICHUR DISTRICT—*contd.*					
	LINGSUGUR TALUK—*concld.*					
241	**Lingsugur.**—Kallēśvara temple. Slab set up in the temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikrama Year 49, Krōdhi, Pushya amāvāsyā, Monday, Uttarāyaṇa-saṁkrānti. Irregular.	Kannaḍa	Registers a grant of land for the worship, etc., of god Kalidēva (at Liṅga) by *Mahāmaṇḍalēśvara* Mādhavattiyarasa of the Kadamba family, bearing the characteristic titles Toredaḍiya-Bhīma, Navileya-Pārtha and Manneya-goḍati, and the six Oḍeyas. Abbaladēvī, queen of Vikramāditya, was administering the village Liṅga in Karaḍikal Four Hundred as her *bhatta-grāma*.
242	Basavaṇṇa temple. Slab set up in front of the temple.	....	....	Śaka 1504, Chitrabhānu, Mārgaśira ba. 7=1582 A.D., December 6.	Do.	Purport not clear. Seems to mention Vīraṇṇa and Mudugal.
243	**Maski.**—Veṅkaṭēśvara temple. Slab fixed into the wall outside the temple.	Vijayanagara	Sadāśiva	Plavaṅga, Śrāvaṇa śu. 11.	Do.	Damaged. Seems to record remission of tax on barbers by the king's deputy Aḷiya Rāmarājayya at the request of Timmōja, Koṇḍōja and Bhadrōja. Mentions Mosagesīma.
244	P. W. D. Inspection bungalow. Slabs set up in the compound of the bungalow. Slab No. 1.	Western Chālukya	Jayasiṁha	Śaka 9[32], Sādhāraṇa, Mārgaśira śu. 2, Thursday = 1010 A.D., November 9, Thursday, f.d.t. ·82.	Do.	Registers a gift of land as *bhaṇṭasva* (soldier's property) at *rājadhānī* Mosaṅgi to *Āhavamallachaṭṭu* Kariyāychayya by the king who is described as 'a bee to the lotus feet of Tribhuvanamalla'. Another gift of land was made by Kēśava, the *māṇi* (village servant) of Māsaṅgi as *dasavanda*.
245	Do. Slab No. 2	Do.	Jagadēkamalla	Śaka 940, Kāḷayukta, Bhādrapada śu. 5, Monday = 1018 A.D., August 18, Monday, ·61.	Do.	Registers a gift of land for a feeding house of the ascetics and Brāhmaṇas, attached to the Mūlasthāna temple by the trader Pōti-seṭṭi and two other residents (names specified) of *rājadhānī* Piriya-Mosaṅgi.
246	Do. Slab No. 3	Do.	Do.	Śaka 953, Prajāpati, solar eclipse =1032 A.D., January 15.	Do.	Registers a gift of land in favour of the Ekajeḍeya *dēgula* (*i.e.* temple) at Piriya-Mosangi.
247	Do. Slab No. 4	Do.	Do.	Śaka 953, Prajāpati, Phālguna śu. 9, Monday, Mīna-saṅkrānti = 1032 A.D., February 21, Monday, f.d.t. ·66.	Do.	Registers a grant of land, flower garden and oil-mill at the *rājadhāni* Piriya-Mosaṅgi in favour of the Jagadēkamalla *Jinālaya* of the Dēsiya *gaṇa*. The gift was made by the king at the request of Ashṭōpavāsi Kanakanandi Bhaṭāra under the direction of Rēvaṇa, the *chūlāyta* (herald) of Sodorevaḍiyara Kāḷidāsayya.

248	Do. Slab No. 5	Do.	**Jagadēkamalla residing at Poṭṭaḷakere.**	Saka 958, Dhātu, Pushya ba. 5, Sunday, Uttarāyaṇa-saṁkrānti. Irregular.	Do.	Damaged. Registers a gift of land at *rājadhānī* Piriya-Mosaṅgi to Chakri-Bhaṭṭōpādhyāya at the request of *Mahāsāmanta* Chikarēchiya and under the direction of *Paḍihāre* Kāḷidāsayya. *Pergaḍe* Malamayya, devoted to the donee's father, is described as the *Mūla-stambha* (main support) of the Chāḷukya kingdom of Jagadēkamalla.
249	Do. Slab No. 6	Do.	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikrama year 38, Vijaya, Pausha ba. 1, Thursday, Uttarāyaṇa-saṁkramaṇa = 1113 A.D., December 25, Thursday, ·22.	Do.	Damaged. Seems to register a gift of land to god Sānēśvara by Maiḷāra-rāvuta, who was Mēlāḷkeya Paṭṭasāhaṇi of Piriya Kāṭiṅgal, situated in Karaḍikal Three Hundred, Manneya Būtarasa of the Kaḍamba family and others. The well containing the above mentioned deity was constructed by Sānarasa at Kāṭigal.
250	Do. Slab No. 7	....	....	....	Do.	Very much damaged and worn out. Seems to register a gift of land to a Śaiva deity. In characters of about the 12th century.
251	Do. Hero stone set up in the same place	....	....	....	Do.	Damaged and indifferently engraved. Seems to record the death of a warrior and a gift of land. In characters of about the 11th century.
252	Do. Fragment kept in the same place	....	....	....	Do.	Only the imprecatory portion is preserved. In characters of about the 12th century.
253	**Mudgal.**—Rāmaliṅga temple in the fort. Slab fixed in the temple.	Yādava	Siṁhaṇa	Śaka 1138, Yuva, Bhādrapada śu. puṇṇami, Wednesday, lunar eclipse = 1215 A.D., September 9, Wednesday, lunar eclipse.	Sanskrit and Kannaḍa, Kannaḍa.	Registers gift of land, oil mill and income derived from imports by the members of the mercantile organisation of Mudunigal, lead by the Five Hundred Svāmis of Aiyāvaḷe, Mummuri-daṇḍas, Ubhaya-nānādēśis, Seṭṭigutta Sēgi-seṭṭi of Karaḍikal Four Hundred, Parasayya-daṇḍanāyaka and the headman of the town. Parasayya was the subordinate of the king's general Dāmōdara who was governing Karaḍikal and other regions in the province of Eḍedore.
254	Sculptured *maṇḍapa* inside the fort. Stone kept in the *maṇḍapa*.	Vijayanagara	Dēvarāya	Śaka 1358, Naḷa, Mārgaśira śu. 15, Friday = 1436 A.D., November 23, ·98.	Kannaḍa	States that *Rāhuttarāya* Vīraṇa, son of Simpiga Bhūtanātha of Mudugal, raided a hill fort of the Suritāṇa (i.e. Sulṭān) and fetched the golden pinnacle as trophy, which pleased the king when it was sent to him. For this Vīraṇṇa was rewarded with the grant of the privilege of *mēṭigoḷaga* by Varadaṇṇa-nāyaka who was holding Mudugallu-nāḍu as his fief under the king.
	MANVI TALUK					
255	**Mānvi.**—Rock on the hill near a tank outside the village.	....	....	Śaka 977, Manmatha, Mārgaśira ba. 5, Thursday. Irregular	Do.	Damaged. Seems to register a gift of land to the mason (*baḍagi*) Rēvōja.
256	Stone lying near the above tank	Western Chālukya	Trailōkyamalla (Somēśvara I)	Śaka 974, Nandana, Pausha śu. 3, Tuesday, Uttarāyaṇa-saṁkrānti. Irregular.	Do.	Registers a gift of land for a tank by *Tantrapāla* Gaṅgara Chāvuṇḍamaya in conjunction with the assembly of merchants, when *Mahāmaṇḍalēśvara* Rēvarasa of the Haihaya lineage bearing the epithet *Mūvadigaṇḍa* and described as the submarine fire to the ocean of Mummuni of Koṅkaṇa, the subject of admiration to Paṇaya and a terror to the city of Dhārā, was governing the province of Eḍedore-2000.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	HYDERABAD—*contd.*					
	RAICHUR DISTRICT—*contd.*					
	SINDHANUR TALUK					
257	**Baḷagānūr.**—Lakshmīnārāyaṇa temple. Slab fixed into the wall of the temple.	Kalachuri of Karnāṭaka.	Rāyamurāri Sōvidēva	Śaka 1097, Manmatha, Śrāvaṇa śu. 2, Sunday = 1175 A.D., July 20, Sunday f.d.t. ·67.	Kannaḍa	Registers several grants made by a number of private individuals to god Lakshmīnārāyaṇa of Hiriya-Baḷagāraṇūr which is said to have been an *agrahāra* constituted to perpetuate the incessant land gifts of the king Tribhuvanamalla (i.e., Vikramāditya VI).
258	Do. Another slab built into the *maṇḍapa* of the same temple.	Western Chāḷukya	Somēśvara (IV)	Śaka 1112, Virōdhikṛit, Kārttika śu. 12, Sunday. Irregular.	Do.	Registers a gift of land by *Mahāmaṇḍalēśvara* Mallidēvarasa of the Haihaya lineage to god Lakshmīnārāyaṇa whose temple was constructed by Sabbadēvaseṭṭi and his brothers at the great *agrahāra* of Hiriya Baḷagāraṇūr. Also contains details of grants made to the deity subsequently.
259	Nagarēśvara temple. Slab set up in the compound of the temple.	Kalachuri of Karnāṭaka.	Rāyamurāri Sōvidēva	Śaka 1097, Manmatha, dvitīya-Chaitra ba. 11, Friday = 1175 A.D., April 18, Friday, ·89.	Do.	Registers a gift of land made after purchase to gods Amritaliṅga-Nagarēśvara and Manōhara-Chennakēśava by the assembly of merchants in the presence of the *Mahājanas* of the great *agrahāra* of Hiriya-Baḷagāraṇūr created by the king Tribhuvanamalla (*i.e.*, Vikramāditya VI).
	YALBARGI TALUK					
260	**Kuknūr.**—Mahāmāya temple. Slab set up in the *mukhamaṇḍapa* of the temple.	Do.	Saṅkama ruling from Modegaṇūr	Śaka 1100, Vilambi, Bhādrapada amāvāsyā, Monday, solar eclipse = 1178 A. D., September 13, Wednesday (not Monday). Solar eclipse.	Do.	Registers an endowment of the village Salagara situated in Kukkanūr-30 for worship, offerings, etc., in the temple of Jyēshṭhā and Sōmēśvara by Dhannugi-daṇḍanātha, the governor of Beḷvala, with the king's approval. The gift was entrusted into the hands of Siddhānti Kāḷēśvara who was the preceptor of the Sindas of Yalabargi and the superintendent of the temple establishments. Contains lengthy poetic description of the goddess Jyēshṭhā and the eminence of Kāḷēśvara who belonged to the Kāḷāmukha line of teachers from Sūṇḍi.
261	Do. Navaliṅgēśvara shrine. Slab set up in the shrine.	Western Chāḷukya	Irivabeḍaṁga	Śaka 9[2]7, Viśvāvasu, Kārttika Paurṇimā, Saturday = 1005 A. D., October 20.	Do.	States that Īśvara-śeṭṭi constructed the front hall, had the pinnacles of the two temples set up and made the gift of one hundred *gadyāṇas* for the upkeep of the *mukhasāle*. The gift was made after laving the feet of Agasti-jīyar, disciple of Chōḷa-paṇḍita of the Posamaṭa and the amount was deposited with the local assembly of merchants. Records another gift to the deity Gavarēśvara by the residents of Kukkanūr.
262	Do. Another slab kept in the same shrine	....	....	....	Do.	Damaged and worn out. Mentions *Mahāmaṇḍalēśvara* Bijjaṇadēvarasa. In characters of the 12th century.

263	Third slab set up in the same shrine	Western Chālukya	Jagadēkamalla (II)	....	Do.	Damaged and worn out. Contains descriptions of the Chālukya family, the Kuntala country and its components Beḷavala and Kukkanūr-30, Kukkanūr town and its 1000 *Mahājanas*. Praises a line of Kāḷāmukha teachers beginning with Nagarēśvara of Sūṇḍi, among whom figure Sōmēśvara, Vigrahēśvara and Yōgēśvara. Registers a gift of land (details lost). Also contains a post-script copy of No. 261 above.
264	Mallikārjuna temple. Slab set up in the temple.	Do.	Jagadēkamalla II	Year 12, Śukla, (i) Vaiśākha śu. 8; (ii) Śrāvaṇa śu. 14, Monday. Irregular.	Do.	Registers gift to god Mallikārjuna by the toll-officer Mēdirāja and others. The earlier portion of the record refers itself in general to the reign of Bhūlōkamalla (i.e., Sōmēśvara III) and also registers certain gifts.
265	Do. Stone pillar called Kalkōli	....	....	Year 5, Vikrama, Jyēshṭha puṇṇami, Sunday.	Do.	Damaged and worn out. Seems to register some gift to the deity Brahmāṇi (?) by the One Thousand. In characters of about the 11th century.
266	Kallēśvara temple outside the village. Slab set up in the temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	Chalukya-Vikrama Year 32, Sarvajit, Mārgaśira amāvāsyā Monday, solar eclipse = 1107 A.D., December 21, Monday, solar eclipse.	Do.	Registers gifts of land and gold to Mūlasthānadēva of the great *agrahāra* of Kukkanūr by Srīpati-nāyaka and others.
267	Do. Same slab, below the above	Do.	....	Chālukya-Vikrama year 52, Plavaṅga, Jyēshṭha pūrṇimā, Friday, lunar eclipse = 1127 A. D., May 27, Friday, lunar eclipse.	Do.	Registers gifts to the same god by the same donors mentioned in No. 266 above.
268	Do.	Do.	Bhūlōkamalla (Somēśvara III)	Year 6, Virōdhikrit, Phālguṇa pūrṇimā, Thursday, lunar eclipse = 1132 A. D., March 3, Thursday, lunar eclipse.	Do.	Registers several gifts to the same god by Rudrāditya Ghaisāsa, the One Thousand [*Mahājanas*] and others.
269	Do.	Do.	Trailōkyamalla (Taila III)	Year 6, Īśvara, Pushya ba. 13, Sunday, Uttarāyaṇa-saṅkramaṇa = 1157 A. D., December 29, Sunday. The *tithi* was 11, (not 13) and the *Saṅkramaṇa* occurred on the preceeding Tuesday.	Do.	Registers a gift of land for feeding four Brāhmaṇas every day in the presence of the above-named god by Haligeya Lakkharasa.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	HYDERABAD—*concld.*					
	RAICHUR DISTRICT—*concld.*					
	YALBARGI TALUK—*concld.*					
	Kuknūr—*concld.*					
270	Kallēśvara temple outside the village. Same slab, below the above.	Yādava	Simhaṇa	Year 23, Khara, Bhādrapada śu. 5, Sunday= 1231 A. D., August 3, Sunday, f.d.t. ·27.	Kannaḍa	Registers gifts of a house and an oil-mill for the same god by Virūpāksha-svāmi, priest in charge of the temple.
	MADHYA PRADESH					
	JABALPUR DISTRICT					
271	**Bheraghat.**—Stone in the possession of the Mahant.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Mentions Pṛithvīpāla and a person of the *Kāyasth-ānvaya*. In characters of about the 12th century.
272	**Jabalpur.**—An oval stone from Koni, now in the possession of Dr. Chaube.	....	....	....	Do.	Contains invocations to Yamunā, Sumanta and Vaiśampāyana. In characters of the 9th or 10th century.
	NAGPUR DISTRICT					
	NAGPUR TESHIL					
273	**Sitabaldi.**—Subrahmaṇya temple, slab kept in the temple.	....	....	1874 A. D., Yuva, Makara.	Tamil	Records the establishment of a free Choultry for the benefit of deserving pilgrims of the Tamil country at Iraṇḍāṟṟu kkūḍal-saṅgam near Sittāppaṭṭi in Nāgappūr-samasthāna, by a certain Subburāya-mudaliyār.
	MADRAS					
	ARCOT DISTRICT, NORTH					
	VELLORE TALUK					
274	**Paḷḷikoṇḍai.**—Raṅganāthasvāmin temple, second *prākāra*, east wall, left of entrance.	Vijayanagara	Achyutadēva-mahārāya	Śaka 1457, Nandana, Māgha śu	Do.	Incomplete. Refers to a gift of land in ......puttūr. Gives also a list of the various items of offerings.
275	Do.	....	....	Siddhārthin, Tai..	Do.	States that the west *prākāra* wall was the *dharma* of Tirumallināthar. In characters of about the 17th century.
276	West wall	....	....	....	Do.	Incomplete. Registers the assignment of the services of two persons for taking out in procession god Paḷḷikoṇḍa-Perumāḷ on the *garuḍa* on the third day of the festival, by Vaṇḍuvarāpati-nāṭṭār. Do.

277	West wall	....	....	....	Tamil	Registers a similar assignment of the services of two persons as *tiruviḷakkukkuḍi* by Vaṇḍuvarāpati-nāṭṭār. Do.
278	Pavement stones on the floor	Chōḷa	Rājēndra I	....	Do.	Fragmentary. Contains portions of the king's *praśasti*: *Tirumaṇṇi vaḷara*, etc.
279	South wall	Vijayanagara	Achyutarāya	Śaka 1451, Śukla, Mēsha śu. 11, Monday, Maghā. Irregular.	Do.	Mutilated and damaged. States that the villages belonging to the *dēvasthānam* of Mēl-vittūr-paḷḷikoṇḍa-Perumāḷ were entrusted to the care of Kandāḍai Śrīmān Jīyaṅgār.
280	*Maṇḍapa*, east wall	....	....	....	Sanskrit and Tamil, Grantha and Tamil.	Fragmentary. Seems to record a gift of perpetual lamps to Paḷḷikoṇḍa-Perumāḷ by ...... Dugganaṉ. Mentions Mūvarāya called *bhujabala-bhīma*. In characters of the 17th century.
281	Do., right of entrance	....	....	Krōdhin, Māgha....	Tamil	Do. Mentions an *araimaṇai heggaḍai*. Do.
282	Kaṇṇaṉ shrine, two broken slabs	....	....	....	Do.	Do. Seems to register a gift of land as *kiḍaippuṟam*. Mentions *Vāṇarāya-maḍaippaḷḷi* and Pāli-nāḍu in Paḍuvūr-kkōṭṭam. In characters of the 10th century. Cf. *A. R. Ep.*, 1925-26, App. B, Nos. 469-470 and 473.
283	Do., another slab	....	....	....	Do.	Fragmentary. Refers to the provision made for burning a hundred lamps during the annual festival of seven days for god Tiruvaraṅgadēvar. In characters of the 11th century.
	WALAJAPET TALUK					
284	**Shōliṅghur.**—Bhaktōchitasvāmin temple. *Gōpura*, north wall, right of entrance.	[Vijayanagara]	[Vasa]ntarāya-mahārāya	Śaka 1598, Naḷa, Āḍi 2, ... Monday, Tiruvōṇam. Irregular.	Do.	Mutilated and damaged.
285	Do. Inner north wall	....	....	Śaka 1555, Śrī-mukha, ... Tai 20.	Do.	Registers an endowment of gold by Vallabhammaṉ Tirumalaiyaṉ, a *śāttāda śrīvaishṇava*, for food offerings to god Takkāṉ on the occasion of the *dhvajārōhaṇa* and the natal star of Doḍḍayāchārya.
286	Do	Vijayanagara	Veṅkaṭapatirāya-mahārāya	Śaka 1555, Śrī-mukha, Chittirai 11, Sunday, Śrī-rāmanavami, pū-śam = 1633 A. D., April 7, Sunday, f.d.t. ·07, ·11.	Do.	Registers an endowment of 200 *Rāmadēvarāyar-poṉ* by *Pāvāḍai* Tammu-nāyakkar, son of *Pāvāḍai* [K]rishṇa-nāyakkar towards food offerings and other specified items for god Śrī-Kṛishṇa on the day of the god's natal star (i.e., Rōhiṇī) every month. Mentions *Pārapatyam* Maṇavāḷayyaṅgār as one of the parties accepting the endowment on behalf of the temple.
287	Do., left of entrance	....	....	Śaka 1555, Prajōtpatti, Āṇi......	Tamil and Telugu	Records the gift of lands in Tiruveṅkā towards the daily feeding (*tadīyārādhanā*) of twelve *Śrīvaishṇavas* in the *sannidhi* of Aḷagiyaśiṅgar at the house of Kandāḍai Doḍḍaiyāchāryar, by Rāmarāja, son of Nārāyāṇarāja and grandson of Śrīyananta-Narasarāya.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.* ARCOT DISTRICT, NORTH—*concld.* WALAJAPET TALUK—*concld.* **Shōliṅghur**—*concld.*					
288	Bhaktōchitasvāmin temple. West wall, left of entrance.	Vijayanagara	Veṅkaṭapatirāya	Śaka 1517, Manmatha, Uttarāyaṇa, Mithuna ba. 2, Friday, Uttirāḍam=1595 A. D., June 13, Friday; ·81; ·98.	Tamil	Registers the gift of the village Paravattūr *alias* Ayyagaḷagaram for the daily offerings to god Takkāṇ and goddess Nāchchiyār on specified occasions including the day of the natal star of Periya Appaṅgār, son of Kandāḍai Appaṅgār and grandson of Kandāḍai Dēvarājāchāriyar of the Vādhūla *gōtra*, Āpastamba *sūtra* and Yajuḥ *śākhā*. The gift village is stated to be situated in Śōḷiṅgapurap-*paṟṟu* in Tirukkaḍigai-nāḍu in Chandragiri-rājya, a sub-division of Tirukkaḍigai-kōṭṭam in, Paravattūr-śirmai.
289	Do., right of entrance	....	....	....	Do.	Records the gift of *Śaḍagōpam* by Errappaṇ, son of *kāḷam* Aggayaṇ.
290	First *prākāra*, south wall	Vijayanagara	....	Śaka [15] 58, ... Uttarāyaṇam, Makara, Tai 19, Monday, Amāvāsyā, Tiruvōṇam, Mahōdaya, solar eclipse=1637 A. D., January 16, Monday, ·15, ·53.	Do.	Registers the gift of some jewels and an endowment of 200 *varāhan* for various offerings on specified occasions to god Takkāṇ and goddess Nāchchiyār by *śāttāda* Alamēlmaṅgammaṅgār.
291	Do., north wall	Mughal	Baguchisāyi-Bachcha (Farrukh Siyar).	Śaka 1637 (1638), Durmukhi, Vaiyyāśi 4, Saptamī, Wednesday, Tiruvōṇam=1716 A. D., May 2, Wednesday, ·90; ·55.	Do.	Registers an agreement entered into between Tiruvaḷur-Appaṅgār, son of *Upādānam dvādaśi* Tiruvēṅgaḍayyaṅgār and the temple authorities and *pārupatyam* Veṅkājipaṇḍitar regarding the arrangements, for taking the newly consecrated image of goddess *Śūḍikkoḍutta*-nāchchiyār round the hill (*giripradakshiṇam*) by the former.
292	Do., inner north wall	....	....	....	Do.	Fragmentary. Mentions Tirukkaḍigai-nāḍu and refers to a *kraya-śāsana*. In characters of the 13th century.
293	Second *prākāra*, north wall	Vijayanagara	....	....	Do.	Highly damaged. Seems to record a gift of money for the *giripradakshiṇa* of Svāmi-Takkāṇ and Nāchchiyār.
294	Do.	Do.	....	Śaka 15[6]5......	Do.	Damaged. Seems to register a gift by *pārapatyam* Timmayyaṅgār.
295	Chōḷapurīśvara temple, *gōpura*, tiers, west, north and south faces.	Chōḷa	Rājarāja I	Year 25	Do.	Fragments. Contain the king's *praśasti*: *Tirumagaḷ pōla* etc. Seem to refer to a gift of land as *tōṭṭippaṭṭi*. Mention Kaḍigai-nāḍu.

296	North wall	Do. . .	[Rā]jādhirājadēva	Year 14 . . .	Do. . .	Do. Seems to refer to some provision for two perpetual lamps. One of the fragments mentions [Śi]raimīṭṭa-perumāḷ *alias* Sīyagaṅgaṉ and .... ṉamuḷuduḍaich-chaturvēdi-maṅgalam. In characters of the 13th century.
297	East wall	Do. . .	Tribhuvanachakravarttigaḷ Tribhuvanavīradēva.	....	Do. . .	Stops after the king's name.
298	First *prākāra*, east wall	....	....	....	Do. . .	Mutilated and fragmentary. Seems to refer to a gift of lamp. In characters of the 12th century.
	ARCOT DISTRICT, SOUTH CUDDALORE TALUK					
299	**Tiruppāppuliyūr.**—Pāṭalēśvara temple, inner entrance, east wall.	Pallava . .	Sakalabhuvanachakravartigal Avaniyāḷa-ppīrandāṉ Kōpperuñjiṅga-dēva.	Year 34 . . .	Tamil . . .	Registers an endowment by the king, of 32 *mā* of tax-free land that was lying uncultivated till the 33rd year as *tirunundāviḷakkuppuṟam* in exchange for 32 *mā* of uncultivable land formerly endowed to god Tiruppādirippuliyūr-uḍaiya-nāyaṉār.
300	Do., east *gōpura*, wall, right of entrance .	Do. . .	....	....	Sanskrit, Grantha .	Faintly engraved. Mentions Sabhāpati-dēśika and seems to refer to some grant by the king who is stated to be the son of Avanipālana Khaḍgamalla, on the occasion of his bath on the *ardhōdaya* day.
301	Do., left of entrance, ...	Pāṇḍya . . .	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Vikramapāṇḍyadēva.	Year 3, Mithuna śu. 7, Sunday, Hasta =1286 A. D., June 2, Sunday ; the *tithi* was 9, not 7.	Tamil . . .	Mutilated. Registers an endowment of 60 *paṇam* as permanent loan (*mudal vāḍākkaḍaṉ*) by Ulagaḷandaśōḻanallūr Karumāṇikkam Yādavarāyāṉ of Kappalūr in Muttūṟṟukkūṟṟam in Pāṇḍi-maṇḍalam towards various offerings on specified occasions for god Iḷaiya-piḷḷaiyār consecrated by him at *avaṇi-āḷappiṟandāṉ tiruvāśal* in the temple.
302	Do.	....	....	....	Do. . .	Damaged and fragmentary. Mentions Toṇḍaiyarkōṉ. In characters of about the 17th century.
	CHINGLEPUT DISTRICT TIRUVALLUR TALUK					
303	**Pērandūr.**—Agastyēśvara temple, pillar built into the ceiling.	Chōḷa . . .	[Rā]jakēsari-varman . . .	Year 12 . . .	Do. . .	Built in and damaged. Seems to record the construction of the temple and provision for worship and offerings in it by a person (name lost) in expiation for the sin of murder committed by him. In characters of the 10th century.
304	**Periyapāḷaiyam.**—Choultry in ruins, slab built into the wall.	....	....	Śaka 1740, Kali 4944 (both wrong), Viśvāvasu, Tai 8, Monday, Saptamī, Hasta=1846 A. D., January 19.	Do . . .	Records the assignment, by purchase, of the choultry and the gardens attached to it for charity by Śaravaṇa-piḷḷai and others belonging to the *Karuṇikar* community.
305	**Śeñjiagaram.**—Slab set up to the west of the lake at Pālavākkam.	....	....	....	Do. . . .	Badly damaged. Seems to register some arrangements made regarding the outflow of water from the lake at Pālavākkam in times of flood when the level of water indicated by the stone rose up.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	CHINGLEPUT DISTRICT—*concld.*					
	TIRUVALLUR TALUK—*concld.*					
306	**Vaḍatillai.**—Pāpaharēśvara temple, west wall, base tiers.	Chōḷa	Tribhuvanachakravarttin Rājarājadēva.	Year 17	Tamil	Registers the assignment of income from taxes, by Yādavarāyaṇ, towards the *vrata* and worship at and repairs of the Vaḍataḷīśvaram temple at Māmbākkam in Kachchiyūr-nāḍu in Ikkāṭṭu-kkōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam to be undertaken by Āṇḍār-uḍaṇṭuraṇḍa-meyttoṇḍar and Dēvigaḷ.
307	East wall, base tiers	....	....	Year 2	Do.	Damaged. Seems to refer to the exemption of some temple lands in Jayaṅgoṇḍaśōḷa-maṇḍalam from taxation from the month of Aippaśi in the 2nd year by Madhurāntaka-ppottappi-[śōḷaṇ].
308	Step-stone at the entrance	....	....		Do.	In the midst of some mutilated lines is found the sculpture of a warrior depicted as fighting a tiger. In late characters.
309	**Veṅgal.**—Pichchāṇḍīśvara temple, Nandimaṇḍapa, ceiling slab.	Vijayanagara	**Veṅkaṭapatirāya**	**Śaka..19, Śrīmukha**	Do.	Damaged. Seems to refer to some arrangement regarding the reconstruction of the temple of Pichchārīśvara at Veṅgal, which was originally built by a Chōḷa. Mentions *Tulukkar-daṇḍigai* and Daḷavāy Timma-āśayyaṇ.
310	East and North walls, base tiers	Chōḷa	Rājakēsarivarman Kulōttuṅga-chōḷadēva.	Year [3]4	Do.	Do. Seems to register the assignment of some share of the income from *aṅgāḍippāṭṭam*, *kālaḷavu* and *kōṛkūli* on their lands by *Vaḍuga-daṇḍattār* who had a *jīvita* in Veṅgal in Veṅgal-nāḍu in Paiyyūr-iḷaṅkōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam to the God at Tirumuṇḍīśvaram in the village.
311	North wall, base tiers	Do.	Do.	....	Do.	Do. Seems to refer to a gift of lamp to the God at Tirumuṇḍīśvaram in Śembiyaṇ Veṅgal.
312	Dharmarājā temple, beam in the verandah, left of entrance.	Do.	Rājarājakē......Rājarājadēva	Year 2[.]	Do.	Do. Built in. Seems to refer to some provision for food offerings to the God at Tirumuṇḍīśvaram in Veṅgal *alias* Satyāśraya .... by Māṇikka-śeṭṭi, a merchant of .... (name lost).
313	Do., right of entrance	....	Narasiṁha	....	Sanskrit, Grantha	Partly damaged and built in. Narasiṁha is called *Malayakulōdbhava* and *Malayakulachuḍāmaṇi*, etc. In characters of about the 10th century.
314	Hanumān temple. Stone set up in front of the temple.	....	....	.... Virōdhikṛit, Āshāḍha ba. 15.	Telugu	Badly damaged. Mentions *Mahāmaṇḍalēśvara* .... Apparāju. In characters of the 16th century.

	SOUTH KANARA DISTRICT					
	COONDAPOOR TALUK					
315	**Bijūru.**—Mugeri Śankaranārāyaṇa temple, slab set up in the temple.	....	....	....	Kannaḍa (archaic)	Enumerates gifts given to the god of Mōgēri and seems to impose a fine of 50 *gadyāṇa* payable to the king on a person violating the grant. The characters are of about the 10th century.
316	Do. Another slab in the same place	....	....	....	Do.	Badly damaged. Seems to record a grant made to God Śankaranārāyaṇa. Mentions Hiriṁjāla. In characters of about the 13th century.
317	**Kergāl.**—Durgā-Bhagavatī temple. Slab lying in the temple.	....	....	Sarvajitu, Āshāḍha 4, Monday.	Kannaḍa	Mentions *Mahāpradhāna* Bairaṁṇodeya and seems to refer to a grant made, the details of which are not clear. In characters of the 15th century.
318	**Kirimañjēshvar.**—Lakshmīnārāyaṇa temple. Slab set up in the temple.		....	....5, Sunday	Do.	Damaged. Seems to mention Rāmachandra-Sarasvatī and refers to some gift of land. In characters of about the 15th century.
319	**Kollūr.**—Mukāmbikā temple. Slab in the temple.	.....	....	....	Do.	Much damaged. Appears to mention a gift probably of land. In characters of about the 10th century.
320	Do. Slab fixed in the pavement	....	....	....	Do.	Damaged and incomplete. Gives a list of the donors of gifts to goddess Mūkāmbikā, among whom figure Bāchaṇa of Viśvāmitra-gōtra, Dāmodara Gōvinda-ugrāṇi of Vasishṭha-gōtra, etc.
321	Do. Another slab in the same place	....	....	....	Do.	Seems to refer to a gift of paddy.
322	Do. Metallic *dīpastambha*	....	....	....	Do.	States that the *Kambha* was the work of Pāṇḍappa, a son of Sonnāri Yallappa.
323	**Kōṭēśvara.**—Hero-stone set up at the left side of the temple of Kōṭiliṅgēśvara at Madubar.	....	....	....	Do.	Badly damaged and indistinct.
324	Do. Another hero stone	....	....	Śaka 1234, Paridhāvin.	Do.	Damaged and fragmentary.
325	Do. *Balipīṭha* at the same place	Keladi	Veṅkaṭa-bhūpa.	Śaka 1551 (*Kāśīma-dhya*), Śukla, ... śu. 11, Friday.	Sanskrit, Kannaḍa	Seems to refer to the *ashṭabandha* ceremony to god Kōṭīśvara(?) performed during the regime of Mṛityuñjaya, the minister of Veṅkaṭa-bhūpa.
326	Do. Slab on the pavement of the entrance into the eastern gate.	Āḷupa	Vira[pāṇḍyadēva] Āḷupēndra	....	Kannaḍa	Damaged. Mentions a *Daṇḍanāyaka* (name lost). In characters of about 13th century.
327	Do. Second slab	Do.	....	....	Do.	Damaged. Seems to refer to a gift of land. In characters of the 12th century.
328	Do. Third slab	....	....	....	Do.	Fragmentary. Mentions *Rājadhāni* Baranu......pura, and some *Pradhānas*. Purport not clear. In characters of about the 13th century.
329	Do. Fourth slab	Vijayanagara	Bukkaṇavoḍeya	Śaka 1275, Vijaya, Kārttika ba. 1.	Do.	Damaged. Seems to mention Mallaya(?)-daṇḍanāyaka and another who jointly executed some deed (details lost) to Mukkāri-seṭṭi.
330	Do. Fifth slab	....	....	Year [1245]	Do.	Much damaged. Purport not clear.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
	SOUTH KANARA DISTRICT—*concld.*					
	COONDAPOOR TALUK—*concld.*					
331	**Kōṭēśvara.**—Hero-stone lying to the right of Basavaṇṇa temple.	....	....	....	Kannaḍa	Seems to record the death of a hero in a fight and setting up of the memorial stone by his brother. In characters of about the 14th century.
332	**Nandanavana.**—Mahābalēśvara temple, slab set up in the temple.	Vijayanagara	Vīrapratāpa Harihara	Śaka 1312, [Jyēshṭha] śu. 5, Sunday= 1389 A.D., May 30, Sunday.	Do.	Records some gift to god Mahābalēśvara by *Mahāpradhāna* Mallapa Oḍeya ruling over Bārakūru.
333	Slab lying in D.T. Puttayya's field	Do.	Vīrapratāpa Kṛishṇarāya	Śaka 1441 and 1442 current, Pramādi, Śrāvaṇa ba. 15.	Do.	Records a gift of land in the village Keragāle by Vijayappa Oḍeya, son of Ratnappa Oḍeya ruling over Bārkuru, to [Kēśava] the son of Īśvara Upādhya who seems to have been a disciple of Karuṇākaratīrtha, the family priest of Saṅgarasa-nāyaka.
334	**Śaṅkaranārāyaṇa.**—Śaṅkaranārāyaṇa temple. Base of a metallic *dīpastambha*.	....	....	....	Do.	Seems to give the cost (*na ga* 30) and weight of the metallic pillar. In late characters.
335	Do. Metallic Bhoga *maṇḍapa*	....	....	....	Do.	Gives details of the cost and the height of the *maṇḍapa*. Do.
336	Do. Slabs in front of the Mahāgaṇapati shrine.	....	....	....	Do.	Mentions Chennamadēvi, Gangaṇa-nāyaka of Baṅkāpura and god Īśāna Kēśava. In late characters.
	KARKAL TALUK					
337	**Kārkaḷa.**—Slab in the compound of the Traveller's Bungalow.	....	....	Śaka 1[5]01, Pramādi, Kārttika śu. 13.	Do.	Fragmentary. Commences with the verse: *Śrīmat-parama-gambhīra*, etc. The details after the date are lost.
338	Gommaṭa image. Foot-prints carved near the *Brahmastambha* in front of the image.	....	....	....	Do.	Reads *Śrī-Gaṇadhara-pādam*. In late characters.
339	Slab in a field called Bakiyūr to the east of the Basti and north of the Jain *maṭha*.	....	....	Śaka 1466, Krōdhin, Māgha śu. 3, Thursday= 1545 A.D., January 15, Thursday, ·69.	Do.	Registers a gift of land to god Gummaṭanāthasvāmin of Kārkaḷa by Sidavasayadēvarasa of Kārije, when Pāṇḍyappa Voḍeya of the lunar race, who was the son of Chandaladēvī, was ruling.
340	**Kāśipaṭṇam.** (Sālūr).—Kāśiviśvēśvarasvāmin temple. Pillar in the temple.	....	....	....	Telugu	Records the obeisance of Sūryanārāyaṇa, son of Tiruvīdhula Veṅkaya. In late characters.
	KASARGOD TALUK					
341	**Kumbla.**—Slab built into a wall, north of the Fort.	....	....	...., Kārttika [śu]. 5	Telugu (?)	Fragmentary. Barring the few details of date, the rest of the record is badly worn out.

	PUTTUR TALUK					
342	**Bārepāḍi**.—Rāmaliṅgēśvara temple, slab in front of the Kapilēśvara shirne.	Vijayanagara	Dēvarāya-mahārāya	Śaka 1364, Raudri, Āshaḍha śu. 1[5], Tuesday, Irregular.	Kannaḍa (in cursive script).	Fragmentary. Mentions *Mahāpradhāna* Saṁṇapaṁṇa, a *pradhāna* of the king and refers to Bārakūru and Maṅgaḷūru. Another badly worn out inscription on the reverse of this slab mentions Rāmarasa and refers to certain gifts of grain.
343	**Kaḍaba**—Gaṇēśa temple, broken slab in the temple.	....	....	....	Do.	Fragmentary. One of the fragments mentions Liṅgarasa and refers to a *jōḍi* of 60 *kāga*. Another piece mentions Heggaḍe Bommaṇṇa and seems to record a gift for the renovation of a temple in Kaḍabagrāma. A third fragment mentions the imprecatory part of an inscription, the details of which are lost.
	MALABAR DISTRICT					
	CHIRAKKAL TALUK					
344	**Māḍāyi**.—Wooden plank kept at the mosque.	....	....	A.H. [....5], Rabi II, Friday.	Arabic, Naskh	See Appendix C. No. 111.
	TANJORE DISTRICT					
	MAYAVARAM TALUK					
345	**Kōḍaṅguḍi**.—Kārkōṭakēśvara temple. Four fragments built into the inner walls of the temple.	Chōḷa	Tribhuvanachakravartin Rājarāja-dēva.	Year 7	Tamil	Seem to record a gift of tax-free land.
346	Two other fragments	....	....	....	Do.	Seem to give the details of the quantity of paddy to be made over to the temple. Mention among the signatories Karuppūruḍaiyāṉ. In characters of the 12th century.
347	Three other fragments	Chōḷa	Rājarājadēva	Year 20	Do.	Mention .... Muvēndavēḷāṉ and Tiruvaḷundūr.
348	Two other fragments	....	....	....	Do.	Mention Sundarabhaṭṭaṉ among the donees. All other details are lost. In characters of the 12th century.
349	Fragment of a stone paved on the floor of the shrine of goddess Kaivalyāmbikā.	....	....	Year 2+..	Do.	Mentions Meyyūr. All other details are lost. In characters of the 12th century.
	TIRUCHIRAPALLI DISTRICT					
	TIRUCHIRAPALLI TALUK					
350	**Śrīraṅgam**.—Raṅganāthasvāmin temple, Raṅganāyakī shrine, south wall.	Vijayanagara	Śrīraṅgadēva-mahārāya ruling from Vijayanagara.	Śaka 1490, Vibhava, Siṁha śu. 15, Saturday, Śravishṭhā=1568 A.D., August 7, Saturday, ·75, ·69.	Tamil	Records a grant of a number of villages as *tiruviḍaiyāṭṭam* yielding a total amount of 3500 *poṉ* by Tirumalaidēva-mahārāja of the Ātrēya *gōtra*, Āpastamba *sūtra* and Yajuḥ *śākha* for expenses towards various services specified. Among the villages so granted are Yōgaṇaikkāṭṭūr, Sōmāśi, Kaḷḷikkuḍi, Veḷvaṭṭikkuḍi, Nattamaṅgalam, etc., and among the services enumerated are the car festival on the day of Viśākha, the natal star of the donor, the *Mahānavami* festival in the temple of the goddess, and the occasion when the god is stated to be received in the Śrīraṅganārāyaṇajīyyar-*maṇḍapam*. Also records additional grants for services in the names of Krishṇappa-nāyakkar, Achyutappa-nāyakkar and Guṇḍūr Timmuch-cheṭṭiyār. Mentions Eṭṭūr Tirumalaikumāra Tātāchchāriyār and specifies his share in the daily offerings.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	TIRUCHIRAPALLI DISTRICT—*contd.*					
	TIRUCHIRAPALLI TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
351	Same shrine, tiers of the south wall	Vijayanagara	Śrīraṅgadēva-mahārāya ruling from Vijayanagara.	Śaka 1499, Īśvara, Tulā ba. 7, Friday, Punarpūśam =1557 A.D., October 4, Friday, ·17, ·63.	Tamil	Registers a *poliyūṭṭu* grant of the income of 17 *rēkhai-poṉ* on 12 shares in the village Koṇḍaṅgi *alias* Eran-Timmarājapuram by Ammaiyaṅgār, the younger sister of Śrīraṅgāchāryār, the son of Bhāvanāchāryār and the grandson of Kandāḍai Nāyanāchāryār, for services and offerings of curd-rice on the occasions of the natal stars of the *Āḻvārs*, Śūḍikkoḍutta-nāchchiyār and Śrī-Āḷavandār. The village of Koṇḍaṅgi is stated to be situated in the western division of Pullūrpaṟṟu of Tiruvārūrchchāvaḍi on the southern bank of the Kāvērī Chōḷamaṇḍalachchīmai.
352	Do., north wall	Do.	Dēvarāya	Śārvarī, Āḍi, 1	Do.	Seems to record a grant of some land at Nochchiyam, an *amara* village in Mēlaimuri in Vaḍakarai Maḷai-nāḍu for worship and offerings to Nāchchiyār by the king.
353	Do., tiers, north-west and south walls	Do.	Sadāśivarāya-mahārāya	Śaka 1466 (*tāṭēran-dyē*), Krōdhi, Uttarāyaṇa, Rishabha śu. 6, Tuesday, Maghā=1544 A.D., May 27, Tuesday, f.d.t. ·02, f.d.n. ·19.	Do.	Registers the annual income of the gift village Chōḷaṅganallūr as a *poliyūṭṭu* to meet the expenses of certain specified services in the shrine of the goddess by Parāśara-bhaṭṭaṉ Śikkaiyaṅgār (Chikkayyaṅgār) of Harita-gōtra and Āpastamba-sūtra, the priest (*purōhita*) of Śrīraṅgēśa (*i.e.*, god Raṅganātha). The gift village is said to have formed the western *paḍāgai* (hamlet) of Tiruveḷḷarai in Vaḍavaḷi-nāḍu in Āmūr-nāḍu, a division in Pāchchil-kūṟṟam in Maḷai-nāḍu in Rājarāja-vaḷanāḍu.
354	Do., tiers, north wall	....	....	Śaka 1488, Kshaya, Vrishabha ba. 11, Wednesday, Rēvatī.=1566 A.D., May 15, Wednesday, ·53, ·62.	Do.	Records a *poliyūṭṭu* grant of the income of certain lands in Vaḍavūr *alias* Śrīraṅgarājapuram, a *brahmadēya* in Uraiyūrkkūṟṟam bought over from Ayyakki Nārāyaṇa-Iraṅgappaṉ and made over to Kōyil Kandāḍai Aṇṇaṉ by Surasārai Śirrāṉ Emberumāṉār-dāsaṉ for conducting certain services in the name of Kandāḍai Aṇṇaṉ in the temple of the goddess during the *aṅkurārpaṇa* on the occasion of festivals named after Aḷiyarāmarāja-uḍaiyar, Krishṇadēva-mahārāyar, Ādi-Brahmā, Viruppaṇa-uḍaiyar and Jaggarāja-Rāmarāja, in the temple of the god (Raṅganātha).
355	Do., inner tiers at the main entrance, proper left.	....	....	Śaka 1450, Sarvadhārin, Dhanus ba. 9, Hastā =1528 A.D., December 5, ·50, ·37.	Sanskrit and Tamil; Grantha and Tamil	Damaged and worn out. Seems to record a gift of land yielding 40 *poṉ* (annually) by Nārāyaṇa, son of Paṭṭan or Paṭṭēśa for conducting certain services during the monthly asterism Uttara-Phalgunī in the temple of the goddess.

356	Do., same place	Vijayanagara	Achyutadēva-mahārāya	Śaka 1453, ..., Vriśchika ba., Tuesday, Sōdi (Svāti)=1531 A.D., November 7, Tuesday, ·94 ; ·48.	Tamil	Do. Seems to record some provision made for certain services to the goddess by Ellamarasar, an officer of the king.
357	Do., proper right wall of the passage of the main entrance.	....	....	Śaka 1445, Subhānu, ...	Do.	Do. Records a gift of some cows to the goddess. Mentions, probably as the donor, Teṉṉavaṉ Brahmārāyar Tirumalai Aḻagiya-Perumāḷ Raṅgar.
358	Do., same place. Below No. 357 above.	Vijayanagara.	Krishṇadēva-mahārāya	[lost]	Do.	Badly effaced. Seems to record a provision made for certain services in the temple of the goddess.
359	Wall behind the shrine of Āchchāvayyaṉ, to the east of Mēṭṭaḻagiyaśiṅgar shrine.	....	....	....	Do.	Partly covered up by the flooring slabs and by the intercepting walls. Seems to record a grant of some plots of *tirunā-mattukkāṇi* lands included in Jagadēkavīra-chaturvēdi-maṅgalam for the supply of garlands to the temple. In characters of about the 12th century.
360	Do. Next to No. 359 above	....	....	....	Do.	Do. Seems to give a list of the share-holders of the gift village of Kōdaṇḍarāmachchaturvēdimaṅgalam among whom figure Irāyūr Śoṭṭai Ēkāyaṉap-Periyaperumāḷ, Śoṭṭai Śellappiḷḷai, Kandāḍai-Bhagavad-Rāmānuja-Bhaṭṭar, etc.
361	Do. Next to No. 359 above	Hoysaḷa	Vīra Sōmēśvara	Year 22, Vrischika ba. 6, Monday, Pūśam=1254 A.D., November 2, Monday, ·30, ·25.	Do.	Partly covered up under the floor. Records a grant of land, by purchase, by Paramēśvaraṉ Nārāyaṇaṉ of Aḻiyappa-ḍambil, a *Kudirai-chcheṭṭi* of Malai-maṇḍalam. The gift land was purchased from Pagaivali Aṇukka-Nambi *alias* Uraṅgāvilli of Eḍavūr.
362	Do. Next to No. 360 above	Do.	Do.	Year 4, [2]70th day, śu. 5, Monday, Tiruvōṇam.	Do.	Do. Registers a gift of tax-free land for the *Gōśāla* (*tiru-kkōśālaip-puṟa-iṟaiyili*) by one of the *araimanai-pradhānis* (name lost) for the welfare of the chief queen Vijvala-mahā-dēvī. The gift is said to have been made at the instance of Annaṉ Vāṇādhirājar and the gift land seems to have constituted a portion of a village in Pāṇḍi-maṇḍalam formerly given as a *chaturvēdimaṅgalam* by Vikkramapāṇḍyadēva and now re-endowed with the exclusion of certain *dēvadāna* lands assigned to some other temples.
363	*Koṭṭāram* (temple granary), wall inside the rice-storage room, above the troughs.	Chōḷa	Tribhuvanachakravartin Rājarāja-dēva (III).	Year 22, Rishabha ba. 5, Wednesday, Uttirāḍam=1238 A.D., May 5, Wednesday, f.d.t. ·04, f.d.n. ·01.	Do.	Records a *dharmadāna* gift of 1020 *kuḻi* of land in the *brah-madēya* village Pūdanūr owned by Iḷai-āḻvāṉ-bhaṭṭaṉ, son of [Mattaṅgi] Vāsudēva-bhaṭṭaṉ of Tribhuvanavīra-chchaturvēdimaṅgalam to the *Śrīvaishṇavakkaṇkāṇis* and the *talakaraṇattār* of the Sēṉāpati-Āḻvār shrine in the temple for a lamp.
364	Do., same wall, intercepted by the walls of the troughs.	Do.	Kulōttuṅgachōḷadēva	Year [.1]	Do.	Records a gift of buffaloes by a number of Kōṉs (members of the shepherd community) such as Śrīraṅgakkōṉ, *Sēnāpati* Śrī-Kulaśēkhara-kōṉ, Aḻagiyamaṇavāḷakkōṉ, etc., for the supply of ghee for some service introduced by Kāśyapaṉ.... Perumāḷ *alias* Akaḷaṅka-Brahmārāyaṉ.
365	Do., wall near the grinding mill-stone	....	....	...., [Dha]nus ba. 14, Wednesday, [Anu]sham.	Do.	Partly built in. Seems to record a provision made for a perpetual lamp in the temple. In characters of about the 13th century.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
	TIRUCHIRAPALLI DISTRICT—*concld.*					
	TIRUCHIRAPALLI TALUK—*concld.*					
	Śrīraṅgam—*concld.*					
366	*Koṭṭāram*, same wall, below No. 365 above	....	....	Śaka 1411, Saumya, Śrāvaṇa śu. 11, Friday = 1489 A.D., August 7, Friday, ·22.	Telugu . .	Records an endowment of money (amount not specified) for daily offerings of one dish (*taḷighe*) to the god by Kaṁnekaṁja-Vallānēniṁgāru of Dāsōla-gōtra. The chief bears the epithet *Paṁchaghaṁṭāvadhūta Lāṭarāya-rāhuta*. A verse in Sanskrit gives his genealogy thus: Siṅga, his son Nāga, his son Māchа, and his son Śrī-Vallabha, the lord of Gāndhārī-giri and Gaṅgā-taṭa.
367	Do., wall of the paddy storage room .	Telugu-Chōḍa of Pottapi.	Tammusiddhi *alias* Madhurāntaka-ppottappich-chōḷa Nallasiddha.	Śaka 1120 (*rasa-kara-śaśi-bhū*).	Sanskrit verse in Grantha and Tamil.	Registers a gift of the village Muṇōmbūṭṭi *alias* Śiraṅganallūr in Paṭṭaiya-nāḍu as *tiruviḍaiyāṭṭam* to the god. The Sanskrit verse delineates the chief's genealogy as: Kalikāla of the solar race, in his family Dāya-Bhīma, his son Petta, his son Eṛasiddhi and his son [from Śrīdēvī] Tammusiddhi who was the younger brother (*anujanmā*) of Manmasiddhi. The gift village and the district in which it lay are mentioned respectively as Mṇōmaṇi and Paṇṭa-rāshṭra in the Sanskrit verse. The record ends with a sentence stating that a similar record may be engraved in the temple at Tiruppāṛkaḍal in Nellūr (See *Ins. N.D.*, Nellore No. 75; *S.I.I.*, Vol. V, No. 500).
368	Do., same wall next to No. 367 above .	Chōḷa . . .	Rājēndrachōḷadēva	Lost . . .	Tamil . . .	Damaged and partly built in. Seems to record a gift of paddy by Tiraṇ Paramēśvaraṇ of. . .puram in Malai-maṇḍalam.
369	Do., slabs paved on the floor . .	....	....	....	Oriya . . .	Mentions Bisva(Viśva)nāthadēva of Aṭhagaḍa and his queen. In late characters.
370	Do., pillar in the enclosure in front of the ancient paddy-storing rooms.	Chōḷa . . .	Rājakēsarivarman Rājarājadēva (I) .	Year 32 . .	Tamil . . .	Contains a portion of the *praśasti* commencing with *Tirumagaḷ pōla*, etc. Registers a gift of a hundred cows for daily supply of four *nāḻi* of milk to the temple by Madurāntakaṇ Sundara-chōḷaṇ *alias* Rājarāja Iḷaṅgōvēḷār. Mentions the liquid measure called *Sēnāvuḍai*.
371	Do., outer wall facing the Garuḍamaṇḍapa	Pāṇḍya . .	Māṛavarman Tribhuvana chakravartin Kulaśēkharadēva.	Year 10, Makara ba., Monday, Anilam = 1279 A.D., January 9, Monday; the *tithi* was 10; ·66, ·79.	Do.	Damaged. Seems to record a gift, probably of land by Sundara Pāṇḍya Villadharaiyaṇ of Maṇṇiḍukāḍu, Uyyavandāṇ.... and Vaḷidipanmar *alias*....The details of the gift are lost.
372	Do., same wall	Hoysaḷa . .	Pratāpachakravartin Vīra-Rāmanātha-dēva.	Year 10 . .	Do. . .	Do. Seems to record an endowment made for the merit of the *Mahāpradhāni* Vīraya-daṇḍanāyaka, one of the ministers of the king, for burning a perpetual lamp in the temple. The details of the endowment are lost.

373	Fourth *prākāra*, South wall, proper right of the *Āryabhaṭṭāḷvāśal*.	Vijayanagara . .	Sadāśivarāya-mahārāya . . .	Śaka 1477, Ānanda (expired) and Rākshasa (current), Mēsha śu. 14, Friday, Hastā=1555 A.D., April 5, Friday, ·89; ·67.	Do. . .	Do. Seems to register a provision made for offerings to the gōd on the days of the asterisms of Bhūpati-uḍaiyar Kṛishṇarāyar (Kṛishṇadēvarāya), Jaggarāja-Rāmarāja, Kōnēṭi-Timmarāja, etc., nine in all, by Timmaya....who belonged to Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuś-śākhā and hailed from the Northern country. See No. 374 below.
374	Do., same wall, next to No. 373 above .	Do. . . .	Do.	Śaka 1486, Raktākshi, Dhanus, śu. 5, Friday, Aviṭṭam=1564 A.D. December 8, Friday, ·68; ·45.	Do. . .	Records a grant of 1$\frac{3}{8}$ *vēli* of land at Vikkira-maṅgalam as *tiruviḍaiyāṭṭam* and assessed to yield 18 *poṉ* annually by Kōnēṭi Ōbaḷarāja of Ātrēya-gōtra, who belonged to the lunar race and claimed to have hailed from the north (Uttara-dēśam), towards provisions for the god's **halt** and offerings at Ammaiyārpandal in Tirumuḍikkurai *en route* to Guhapriyam on the occasion of the 3rd day's festivities of the Ādi-Brahmā festival. Assigns a portion of the *viṭṭavaṉ-viḷukkāḍu* to *Ēkāṅgi* Padmanābhayaṉ.
375	Do., same wall, middle section . .	Vijayanagara .	Sadāśivarāya Mahārāja	Śaka 1468, Parābhava, Ṛishabha śu. 10, Friday, Uttirāḍam. Irregular.	Do. . .	Registers the gift of a village (name lost) excluding the lands already endowed as *māṉya* in it, for provisions of worship and offerings during the halt of the deity at the *maṇḍapa* in the garden on the 2nd day of the festival and another endowment of some lands in another village for daily offerings to god Viṭṭhalēśvara consecrated by him in the year Paridāpi in the month of Vaikāśi by Viṭṭhaladēva-mahārāja, son of [Timmarasa] of Ātrēya-gōtra, Āpastamba-sūtra, Yajuś-śākhā and the lunar race.
376	Do., next to No. 375 above . .	Do. . . .	Do.	Śaka 1476, Ānanda, Simha śu. 14, Uttirāḍam. Irregular.	Do. . .	Records that *Mahāmaṇḍalēśvara* Ōbaḷarāja, son of Kōnēṭi-Ayyaṉ of Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-*śākhā* and the lunar race, having reconstructed the Tiruppāṇ-āḷvār-maṇḍapam which had fallen into ruins, made provision by grant of lands at Rāmapuram and Akhilāṇḍapuram *alias* Ēkavīramaṅgalam assessed to yield 30 *poṉ* per annum, for the worship of the god when the deity halted in the *maṇḍapa* on the occasion of the Viruppaṇṇa-uḍaiyar-tirunāḷ, the 5th day's festivities in the month of Chittirai.
377	Fifth prākāra, east wall, north end, opposite the 1000-pillared *maṇḍapa*.	Hoysaḷa . .	Vīra-Rāmanātha	Year 9 . . .	Do. . .	Purports to be an order of the deity ratifying the proposals made in the 9th year of the reign of Vīra-Rāmanāthadēva by Ēchi-bhaṭṭaṉ of Kauśika-gōtra, the *Kuḍinīr-sāvāsi* of the palace (*araimaṉai*) who along with the other temple-servants made a representation to the god in respect of the Lakshmīnārāyaṇap-Perumāḷ temple that (1) as a protective measure, a row of house-sites be given to deserving brāhmaṇas for their settling down all round the temple, (2) that, as the income from the existing endowments to the temple was found inadequate for maintaining worship and offerings in it, some more lands from Guṇaśīla-chaturvēdimaṅgalam be acquired and endowed to it, for which purpose Ēchi-bhaṭṭaṉ deposited 7500 *kāśu* in the temple treasury. Among the signatories of the document figures Pallavaṉ Viḷuppar-aiyaṉ.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE					
	HASSAN DISTRICT					
	BELUR TALUK					
378	**Bēlūr**,—Kēśava temple, top of the railings below bracket image No. 9.	....	....	....	Kannaḍa	Engraved negatively. Seems to read *Mugillanada Nāgaṇa*. In characters of about the 11th century.
379	Do., Basement of the *Navaraṅga*, to the right of the eastern doorway.	....	....	....	Nāgarī	Reads : *Dēvahastada Khaṁdeya*. In late characters.
380	Do., Bracket figure No. 3 (counted from the proper right of the eastern entrance).	....	....	....	Kannaḍa	Reads : *Rūvāri Chikka-Haṁpa māḍida puttaḷi*. Published in *Ep. Carn.*, Vol. V, pt. i, p. 123, No. 33.
381	Do. No. 5	....	....	....	Do.	Reads : *Baḷḷigrāmeya rūvāri Dāsōja biruda Rūvāri Gondaḷa baḍiva*. Ibid., p. 124, No. 34.
382	Do. No 6	....	....	....	Do.	Mentions the sculptors Chāvāṇa, son of *rūvāri* Dāsōja and Madana Mahēśa. Ibid., No. 35.
383	Do. No. 7	....	....	....	Do.	Reads : *Baḷḷigrāmeya rūvāri Dāsōjana besa*. Ibid., No. 36.
384	Do. No. 9	....	....	....	Do.	States that the Sāḷabaṇalike (Sālabhañjikā) was made by Dāsōja of Baḷḷigrāma. Ibid., No. 37.
385	Do. No. 10	....	....	....	Do.	Mentions Malliyaṇa, entitled *Machcharipa*, as the sculptor of the image. Ibid., No. 38.
386	Do. No. 11	....	....	....	Do.	Mentions Chāvāṇa, son of Dāsōja, and Madana Mahāsēna as the sculptors and Kēśavadēva as the donor of the sculpture. Ibid., No. 39.
387	Do. No. 12	....	....	....	Do.	Mentions the sculptor Giri entitled *Rūvāripuli*. Ibid., No. 40.
388	Do. No. 16	....	....	....	Do.	Seems to mention a sculptor (name not clear). Ibid., No. 41.
389	Do. No. 37	....	....	....	Do.	Mentions that the craftsmanship of the sculpture was that of Nāgōja, son of Kāṭōja (?), a *vidyāmanta* of Svayaṁbhū Trikūṭēśvara of Gadugu. Ibid., No. 51.
390	Do. Both sides of the doorway of the *yāgaśālā*.	....	....	Śaka 1406, Krōdhin	Do.	Refers to the construction of the *Yāgaśālā* by Lakhaṇṇa-nāyaka son of Maruvarasanāyaka of Muragaḍahāḷu. Ibid., p. 107, No. 13.
391	Do. In the corridor of the temple	....	....	....	Sanskrit, Kannaḍa	Gives the same purport in Sanskrit as in No. 390 above.
392	**Haḷebiḍ**.—Hoysaḷēśvara temple. Lintel of the niche at the proper right of the northern entrance.	....	....	....	Kannaḍa	Damaged. Mentions Nāgaya and Gadagu.

393	Stone lying in the courtyard near the entrance into the temple.	....	....	....	Do.	Seems to read.... *Rē[va]ṇanu hēma*.. In characters of about the 12th century.
394	West face of the northern shrine	....	....	....	Do.	Reads: *Du sva. .va da.* In characters of the 12th century.
395	Do.	....	....	....	Sanskrit, Nāgarī	Reads: *Paṁ. Śrī Mahēsvara[sa]ta Vaijaleḥ.* In characters of the 14th century.
396	Basement of the backwall of the Sūrya shrine behind the *nandimaṇḍapa*.	....	....	....	Kannaḍa	Reads: *Mūḍaṇa Bāgilavāḍu Vaḍamōja geda.* In characters of the 12th century.
397	Base of the Naṭarāja panel	....	....	....	Do.	Mentions Basava, probably as the sculptor. Do.
398	Prauḍhadēvarāya pillar in the temple.	Hoysaḷa	....	....	Do.	Damaged. Gives a long panegyric of the Hoysaḷa family. *Ep. Carn.*, Vol. V, pt. i, p. 164, No. 93.
399	Slab set up on the tank bund in the village	....	....	....	Arabic and Persian	See App. C. No. 112.
	CHENNARAYAPATNA TALUK					
400	**Śravaṇabeḷagoḷa.**—Pillar on the *maṇḍapa*, on the big hill.	....	....	....	Sanskrit, Kannaḍa	Contains the eulogy of Chāvuṇḍarāya and a description of his valour. Published in *Ep. Carn.*, Vol. II, No. 281.
401	On the small hill	....	....	....	Kannaḍa	Mentions Śāntisēnamuni as the renovator of Jaina faith. Refers to Bhadrabāhu and Chandragupta also. Published in *Ep. Carn.*, Vol. II, No. 31.
	KADUR DISTRICT					
	CHIKMAGALUR TALUK					
402	**Śeruguṇḍa.**—Stone near the Bommadēva temple.	Western Gaṅga	....	....	Kannaḍa, archaic	Refers to the crowning of Nirvvinīta's son by Kāḍuveṭṭi (Pallava). *Ep. Carn.*, Vol. VI, Chikmagalur 50.
403	**Uppahaḷḷi.**—Stone near the village entrance.	Hoysaḷa	Vinayāditya	Vikra[ma]kāla 1160, Paridhāvin.	Kannaḍa	Refers to the killing of Būva Gauṇḍa by Bāsa Gauṇḍa. *Ep. Carn.*, Vol. VI, Chikmagalur 38; *Mys. Arch. Rep.* 1916, p. 50, para. 83.
	NARASIMHARAJAPUR SUB-TALUK.					
404	**Śriṅgēri.**—Pārśvanātha Basti; *nishidi* stone.	....	....	Śaka 1082, Kumbha śu. 10, Thursday=1160 A.D., February 18, Thursday.	Do.	Records the construction of a *basadi* for the merit of Māri-seṭṭi, son of Sīriyave-seṭṭi, and Hemmāḍi-seṭṭi and the grant of certain gifts, made for its upkeep.
405	Do. Gōpīnātha temple, Paśchimavāhini	....	....	Saka 1308, Krōdhana (current), Māgha ba. 14, Monday=1386 A.D., January 29, Monday, ·93.	Kannaḍa, Nāgarī	Records a grant of land in Kikundanāḍ to Vishṇu-bhaṭṭa, son of Ayyapa of Rathītara-gōtra. *Mys. Arch. Rep.*, 1934, No. 37.
406	Do. Mallikārjuna temple, left of entrance into the *prākāra*.	....	....	Śaka 1606, Raktākshi, Māgha ba. 12, Friday=1685 A.D., February 20, Friday, ·26.	Kannaḍa	Seems to state that the *prākāra* wall was constructed by Sītammāji, daughter of Rēvaṇa-nāyaka of Keḷadi.
407	Do. Kētabeḷḷūr	....	....	Śaka 1315, Āṅgirasa	Do.	Records a gift of land by Bommaṇa of Bēḷura and Bommaṇa, son of Heggaḍe Tammarasa, to the *maṭha* for the worship of god Vidyāśaṅkara. See *Ep. Carn.*, Vol. VI, Sringeri No. 22.
408	Do. Another slab in the same place	....	....	....	Do.	Records a gift of land in Bāḷehaḷi by Bollarasa for the expenses of offerings to god Gōpāladēva. *Mys. Arch. Rep.* 1934, No. 36.

B. Inscriptions on Stone and Other Materials, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*concld.*					
	KADUR DISTRICT—*concld.*					
	NARASIMHARAJAPUR SUB-TALUK—*concld.*					
409	**Śṛiṅgēri**—Janārdana temple, behind the *maṇḍapa*.	....	....	....	Nāgarī	Badly damaged. Commences with the verse *Namas-tuṅga*, etc.
410	Do., to the south of the temple	Vijayanagara	Harihara	Śaka 1268 (current), Pārthiva, Phālguṇa ba. 1, Thursday =1346 A.D., March 9, Thursday ·25.	Kannaḍa	Records a grant of 9 villages (specified) by Hariyapa Voḍeya, his brothers and others for the maintenance of 40 Brāhmaṇas serving in the *maṭha* at Śṛiṅgēri. See *Ep. Carn.*, Vol. VI, Sringeri No. 1.
411	**Do.** Mallikārjuna temple, to the left of the temple.	....	....	Śaka 1543, Durmati, Vaiśākha śu. 10= 1621 A.D., April 21.	Kannaḍa and Sanskrit, Nāgarī.	Registers a gift of some lands to the *maṭha* at Śṛiṅgēri by Puṭṭapayya, son of Gaṅgarasa of Biḷige. *Ep. Carn.*, Vol. VI, Sringeri No. 5.
	MYSORE DISTRICT					
	MYSORE TALUK					
412	**Mysore.**—Slab at the office of the Director of Archaeology. Findspot: Halmiḍi, Belur Taluk.	Kadamba	Kākusthavarman	....	Kannaḍa (archaic)	Records the grant of two villages called Palmaḍi and Mūḷivaḷḷi to Vijarasa, son of Ellābhaṭāri, for his highly valiant fighting and defeating the combined armies of the Kēkayas and Pallavas on behalf of the combined forces of the Sēndrakas, Bāṇas and Kadambas in the course of a war, by the emperor, Kākusthavarman. Published in *Arch. Sur. Mys., Ann. Rep.*, 1936, p. 72.
	SHIMOGA DISTRICT					
	SAGAR TALUK					
413	**Ikkēri.**—Aghōrēśvara temple, northern corner of the basement.	....	....	....	Kannaḍa	States that Veṅkaṭayya of Humbucha was the builder of the *maṇṭapa*. In late characters.
414	Do. tiers of the basement	....	....	....	Do.	Mentions Biḷigiya Giriyapa. Do.
415	Do. Sculptures in worshipping posture	....	....	....	Do.	Badly damaged. Contains the names Sadāśiva-nāya[ka], Harakāra Sūrapa, etc. In late characters.

416	Do. Do.	....	....	....	Do.	Reads *Jōyisara Timmamna*.
417	Do. Back of the *Prabhāvali* of the 32 handed processional image.	....	....	....	Do.	Seems to refer to the weight and the cost of the *Pīṭha-prabhāvali* of god Aghōrēśvara of Ikkēri.
418	Do. Shrine of the goddess	....	....	....	Do.	Reads : *Biḷigi Giriyamna*. In late characters.
419	Do. Do.	....	....	....	Do.	Reads *Bhadrapa Nāyakaru*.
	SHIKARPUR TALUK					
420	Maḷavaḷḷi.—Pillar in the village	Chuṭu	Viṇhukaḍḍa Chuṭukulānanda Sātakaṇṇi.	Regnal year 2, Grīshma, paksha 1, di 1.	Prakrit, Southern Alphabet.	Records the gift of the village of Sahalāṭavī, free of all imposts, to the Brāhmaṇa Koṇḍamāṇa, son of Takiñchī of Kauṇḍinya-gōtra. In characters of the 2nd century A.D. See Lüders' List, No. 1195.
421	Taḍagaṇi—Rāmēśvara temple. Slab in front of the temple.	Kadamba	Madhuvarman	....	Sanskrit, Southern Alphabet.	Damaged. Records gifts of land to several Brāhmaṇas by the king. Published in *Ep. Carn.*, Vol. VII, part i, p. 105, Sk. 66.
	ORISSA					
	GANJAM DISTRICT					
	RAYGADH TALUK					
422	Paikpāḍ.—Pātālēśvara temple. Pillar in the temple, obverse.	....	....	....	Local dialect, Gauḍīya.	Mentions Śrī-Gōkarṇa and Bhāula Gautama.
423	Do., same pillar, reverse	....	....	....	Do.	Damaged and indistinct. Mentions Paśchima-bhōga.
224	Do. Another pillar in the same place	Eatern Gaṅga	[Dā]ṇārṇava	....	Do.	Badly damaged and indistinct.
425	Do. Pillar in the Mallēśvara shrine	Do.	Do.	....	Do.	Do. Seems to refer to some construction.
	PURI DISTRICT					
426	Bhubanēśvar.—Liṅgarāja temple, inner *prākāra*, left of entrance.	Do.	Narasiṁhadēva I	Year 4	Sanskrit, Gauḍīya	Registers a grant of land in the villages of Chitrā and Gaḍisagōpa in Kalambora-vishaya in favour of the two deities Kṛittivāsa and Siddha-Lambōdara for the performance of daily worship. Published in *IHQ*, Vol. XXXI, pp. 11 ff.
427	Dvāravāsiṇī temple, left side of the doorway.	Do.	Do.	Srāhī 82 (probably for Śaka 1182).	Sanskrit, Nāgarī	Mentions Purushōttama, probably identical with the titular deity of the Gaṅga royal family.
428	Kēdārēśvara temple, right side of the doorway.	Do.	....	Śaka 1064 (in words), Karkaṭaka ba. 15.	Sanskrit, Gauḍīya	Records the gift of a perpetual lamp to god Kēdārēśvara by *Rājan* Pramāḍi, the *anuja* of king Anantavarman Chōḍagaṅga. Published in *Ep. Ind.*, Vol. XXX, pp. 90-94.
429	Do.	Do.	....	Śaka 1067 (*muni-rasa-viyat-chandra*).	Do.	Records the gift of a lamp by Chōḍagaṅga, son of Pramāḍidēva, to god Kēdārēśvara. Cf. *op. cit.*, p. 90.
430	Do. left side	....	....	....	....	Completely worn out.
431	Paraśurāma temple, wall to the right of the doorway of the *garbhagṛiha*.	....	....	....	Sanskrit, Northern Alphabet.	Fragmentary and worn out. In characters of about the 7th or 8th century.

B. Inscriptions on Stone and Other Materials, 1953-54—*concld.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	PAKISTAN BENGAL, EAST					
432	**Rajshahi.**—Museum of the Varendra Research Society, Stone No. 1. Findspot: Mahāsthāna, Bogra District.	....	....	....	Sanskrit, Gauḍīya .	Fragmentary. Gives the genealogy of a certain Nandi family and describes the qualities of Nārāyaṇa-nandin and Kaṇvāla-nandin. Seems to mention also a place called Gōpagṛiha. Published in *JASB*, Vol. XVIII 1922, pp. 439 ff. and Plate.
433	Stone No. 2. Findspot: Muhammadpur, Jessore District.	....	Sītārāma Rāya	Śaka 1625 (*Bāṇa-dvandva-aṅga-chandra*).	Sanskrit, Bengali .	Records the dedication of a temple of Kṛishṇa in Yadupatina-gara by the described king as born in the Viśvāsakhāsa family. Published in *An. Rep. Varendra Research Society*, 1925-26.
434	Stone No. 3. Findspot: Silimpur, Bogra District.	....	....	....	Sanskrit, Gauḍīya .	Records the erection of a temple of Amaranātha by Prabhāsa, a learned Brāhmaṇa of Śiyamba near Bālagrāma, the ornament of the land of Varēndrī in the country of Puṇḍra. Published in *Ep. Ind.*, Vol. XIII, pp. 283 ff. and Plate.
435	Pillar. Findspot: Paharpur, Rajshahi District.	....	....	....	Sanskrit, Northern Alphabet.	States that the pillar was caused to be made by Śrī-Daśa-balagarbha who delighted in the *ratnatraya*. In characters of about the 11th century. Noticed in *ASR*, 1922, p. 116.
436	Stone. Findspot: Dhurail, Dinajpur District.	....	Mahāmudaśāha	Śaka 1455, Madhu .	Sanskrit, Bengali .	Records the construction of a bridge by *Mahāpātrādhipātra* Farās Khān, the son of Nri(Nu)ravājakhān. Cf. N. B. Sanyal, *List of Ins. in Mus. V.R.S.*, p. 14.

C. List of Arabic and Persian Inscriptons, 1953-54.

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	AJMER					
1	Ajmer.—Mausoleum of Khwāja Mu'īnu'd Dīn Chishtī. Over the arch of the Shāh Jahānī gateway.	Mughal	Shāh Jahān	A.H. 1065, Regnal Year 29=1655 A.D.	Arabic prose and Persian verse, Thulth and Nasta'līq.	States that the sun of faith removed the darkness of heresy during the reign of Shāh Jahān.
2	Do. A grave in the Ṣaḥn-i-Chi-rāgh	....	....	A.H. 1033=1623-24 A.D.	Persian verse, Nasta'līq.	Epitaph of Kāfī, mentioning him as a descendant of the Prophet and as a man worthy of reverence.
3	Do. Another grave, same place	....	....	....	Arabic prose and Persian verse, Thulth and Nasta'līq.	Contains a Qurānic verse and benedictory stanzas by 'Aṭṭār.
4	Do. Southern gate of the Maḥfil Khāna	....	....	A.H. 1021=1612-13 A.D.	Do.	Assigns the construction of the gate to Mīr Sham'ānī.
5	Do. Grave near the eastern gate	....	....	A.H. 1154=1741-42 A.D.	Arabic, Thulth	Epitaph containing religious texts only.
6	Tomb of Khwāja Ḥusain. Slab over the entrance.	....	....	A.H. 1047=1637-38 A.D.	Persian verse, Nasta'līq.	States that through the grace of Khwāja Mu'īnu'd Dīn, the great saint, the construction of the noble tomb of Khwāja Ḥusain was finished under the supervision of Khwāja Dilāwar.
7	Sola Khambha. Over the entrance	....	....	A.H. 1070=1659-60 A.D.	Do.	Refers to the foundation of the tomb laid by Shaikh 'Alāu'd Dīn.
8	Dargāh Bazār. Mīnā Bā'ī's mosque. Over the central miḥrāb.	....	....	A.H. 1053=1643-44 A.D.	Persian, Nasta'līq	In addition to the *kalima*, contains the words, 'mosque of Mīnā Bā'ī', and the date in words.
9	Do. Mosque of Tān Sain's daughter. On the facade.	....	....	A.H. 1063=1652-53 A.D.	Do.	Records the construction of the mosque by Bā'ī Tilokdī (Trilok Devī) Kalāwant, daughter of Miān Tānsain, the musician.
10	Qaiṣar Ganj. Over the central miḥrāb, 'Īdgāh.	....	....	A.H. 1187=1773-74 A.D.	Persian verse, Nasta'līq.	Assigns the erection of the 'Īdgāh to Chaman Baig.
11	Do. Mosque of 'Abdu'llāh Khān. Slab on the facade.	....	....	A.H. 1115=1703-4 A.D.	Do.	Records the construction of a mosque and a garden under the supervision of Dānish.
12	Do. Tomb of 'Abdu'llāh Khān. Over the entrance.	....	Farrukh Siyar	A.H. 1127, Regnal Year 4=1715 A.D.	Arabic and Persian, Thulth and Ṭughrā.	Contains religious text and the date, along with the words '4th accession year of Farrukh Shāh'.
13	Do. Do. Over the southern central arch, outer face.	....	....	A.H. 1122=1710-11 A.D.	Persian verse, Nasta'līq.	States that when the just Amīr, Sayyid 'Abdu'llāh Khān, departed from this world, Ḥusain 'Alī Khān of Ḥusain-like nature and 'Alī-like generosity, ordered Hidāyatu'llāh to construct a lofty tomb for him.

C. List of Arabic and Persian Inscriptions, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	AJMER—*concld.*					
14	Qaiṣar Ganj Tomb, inner face	....	....	A.H. 1124=1712-13 A.D.	Arabic, Thulth	Contains part of a Qurānic verse, which is also the chronogram, yielding 1114 as the date of the death of a lady. Figure given as 1124.
15	Chashma-i-Nūr. Over the arch of the building.	Mughal	Jahāngīr	A.H. 1024, Regnal Year 10=1615-16 A.D.	Persian verse, Nasta'līq.	States that when emperor Jahāngīr came to this *sarchashma* (fountain-head) he named it *Chashma-i-Nūr* (or the spring of light); and that in the tenth year of his reign, he gave orders to construct, by the side of the said *Chashma*, 'this building' which was completed in the same year. Written by 'Abdu'llāh.
16	Taragarh.—Inner right side of the Buland Darwāza.	Do.	Akbar	A.H. 976=1568-69 A.D.	Do.	States that during the reign of Jalālu'd Dīn Muḥammad Akbar, this lofty *aiwān* in this Ka'ba-like tomb of Sayyid Ḥusain was constructed by Ismā'īl Qulī Khān of noble birth. Date given by a chronogram. Written by Darwīsh Muḥammad known as Ramzī.
17	Do. Dargāh of Sayyid Ḥusain. To the left of the miḥrāb in the mosque.	....	....	A.H. 1227 and 1229= 1812-13 and 1813-14 A.D.	Do.	Comprises two poetical fragments, the first recording the construction of a hall (*dālān*) in the Dargāh of Shāh Ḥusain, by Rāo Gumānjī Sindhiya in 1227 A.H., and the other that of a fence (*iḥāṭa*) two years later.
18	Do. Slab fixed on the marble screen of the grave of Shāh Ḥusain.	Mughal	Jahāngīr	A.H. 1024, Regnal Year 10=1615-16 A.D.	Do.	States that, when on the conquest of the country of Rānā in the 10th regnal year Jahāngīr celebrated his victory by sitting on the golden throne at Ajmer, I'tibār Khān constructed this *pinjra* (screen) in the sacred tomb of Sayyid Ḥusain.
19	Do. Maulvī Ṣāḥib's Dālān. Over the door of a room.	Do.	Do.	A. H. 1022=1613-14 A.D.	Do.	Records the construction of a structure by Wazīr Khān-i Kalān (senior), during the reign of Jahāngīr. Composed by Ṭālib Khurd. Also mentions Khwāja Daulat Darbārī.
20	Do. Slab fixed into another Dālān	....	....	A.H. 1222=1807-8 A.D.	Do.	States that Rāo Bālā Inglia constructed the *dālān* in the Dargāh of Ḥusain Khing Sawār, at the latter's instance in a dream.
21	Do. Over the entrance of Ganj-i-Shuhadā	Mughal	Akbar	A.H. 979=1571-72 A.D.	Do.	States that Shāh Qulī Khān Maḥram paid a visit to the *Ganj-i-Shahīdān* (the burial-place of martyrs) and constructed it anew during the reign of the sovereign (Akbar). Written by Muḥammad Bāqir.
22	**Indrakoṭ.—West wall of the Qalandarī Mosque.**	Do.	Do.	A.H. 976=1568-69 A.D.	Do.	Assigns the construction of the tank of ablution to Gaisū Khān, during the reign of Jalālu'd Dīn Muḥammad Akbar. Written by Ḥājī Darwīsh Muḥammad (same as in No. 16 above).

23	Chilla-i-Chisht. Over a doorway	Do.	Shāh Jahān	A.H. 1037=1628 A.D.	Do.	States that during the reign of the support of religion, Shihābu'd Dīn Shāh Jahān, when Khān-i Khānān (i. e. Mahābat Khān) was the governor of the Province of Ajmer, Daulat Khān, *shiqdār* of Ajmer, who discharged the duties of *amīn*, constructed this Chilla-i Chisht.
24	House in Mahalla Hāthī Bhāṭā. Right side of a stone elephant.	Do.	Jahāngīr	A.H. 1022=1613-14 A.D.	Do.	Gives the date of carving of the stone-elephant from a rock-piece.
	ANDHRA					
	EAST GODAVARI DISTRICT					
	RAJAHMUNDRY TALUK					
25	**Rajahmundry.**—Grave in Mahalla Panja	....	....	A.H. 1170=1756-57 A.D.	Persian, Nasta'līq	Records the death of Maulavī Muhammad Khairu'd Dīn Khān of Gopāmau.
	RAMACHANDRAPURAM TALUK					
26	**Drākshārāma.**—Shī'on Kī Masjid	....	....	A.H. 1230=1814-15 A.D.	Do.	Assigns the construction of a mosque to Nād-i-'Alī Baig.
	WEST GODAVARI DISTRICT					
	ELURU TALUK					
27	**Elūru.**—Sawāi Mosque. Slab fixed into the wall of a room.	....	....	A.H. 1053, Jumādī II, 21=1643 A.D., Aug. 27.	Persian, Naskh	Mentions the demise of Bībī Shahr Bānū, daughter of Mullā 'Alī of Māzandarān, and wife of Qadī Zainu'l 'Ābidīn.
	GUNTUR DISTRICT					
	VINUKONDA TALUK					
28	**Vinukonda.**—Jāmi, Mosque. Central mihrāb.	Qutb Shāhī	'Abdu'llāh Qutb Shāh	A.H. 1050=1640-41 A.D.	Arabic and Persian, Thulth and Nasta'līq.	In addition to religious texts, assigns the construction of the mosque during the reign of Sulṭān 'Abdu'llāh Quṭb Shāh to 'Alī Radā Khān, 'Ainu'l Mulk, who successfully suppressed the menace of the robbers on the roads to ports and managed the expedition of Tānget (?). Same as No. 531 of *ARSIE*, 1913.
	KURNOOL DISTRICT					
	CUMBUM TALUK					
29	**Cumbum.**—Jāmi' Mosque. Slab fixed at the base of the southern minaret.	Do.	Do.	A.H. 1059=1649 A.D.	Persian verse and prose, Naskh.	Assigns the erection of a mosque in the reign of Sulṭān 'Abdu'llāh Quṭb Shāh and during the governorship of Mīr Jumla, Mīr Muhammad Sa'īd, to Mīr Ḥusain Ashrafī of Māzandarān, *havāldār* of Kamam.
30	Do. Slab fixed opposite to the above	Do.	Do.	Do.	Persian verse and prose, Naskh and Nasta'līq.	Same as in No. 29, above.
31	Graveyard near the Jāmi' Mosque. Headstone of a grave.	....	....	A.H. 973=1565-66 A.D.	Arabic, Naskh and Thulth.	Partly damaged. Gives religious text and the date of death of Bījā Khātūn.
32	Do. Another grave	....	....	....Safar 23	Persian, Naskh	Records the demise of Mīr 'Abbās 'Alī, son of Mīr Muhammad Gīlānī. The year portion is peeled off.

C. List of Arabic and Persian Inscriptions, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA—*contd.*					
	KURNOOL DISTRICT—*contd.*					
	CUMBUM TALUK—*concld.*					
	Cumbum—*concld.*					
33	Graveyard. Headstone of another grave .	....	....	A.H. 1070, Jumādī II=1660 A.D., Feb.-Mar.	Persian, Naskh .	Gives religious text and the date of death of Murtaḍā Qulī, son of Ḥusain Khān Dhū'l Qadar.
34	Do. Another grave	....	....	A.H. 1192, Shawwāl, 11, Monday=1778 A.D., Nov. 2.	Persian, Nasta'līq .	Damaged. Gives the date of death of Muḥammad Ibrāhīm, son of......Muḥammad, son of Muḥammad Ya'qūb.
35	Gachīnāla Mosque. To the right of the central miḥrāb.	Mughal . . .	Muḥammad Shāh	A.H. 1142=1729-30 A.D.	Persian verse, Nasta'līq.	Records the erection of a mosque by Muḥammad Ṣāliḥ, son of Muḥammad Kāẓim, of Tabrīz, the governor and *nāẓim* of Kamam under Muḥammad Shāh.
36	Do. Loose slab	....	....	A.H. 1262=1845-46 A.D.	Urdu verse, Nasta'līq	States that, when the 7th company of the 10th battalion came there, Ghulām Aḥmad, an inhabitant of Maẓhar Nagar (?), carried out repairs to the ruined mosque with the assistance of Hindus and Muslims, and added three things to it out of his own pocket, namely, *Madrasa* (school),...., and a *Janāza* (bier).
37	Do. Another loose slab . . .	....	....	A.H. 1266=1849-50 A.D.	Do. . . .	Seems to record the demise of one Bībī Khānam.
38	Graveyard. Headstone of a grave .	Mughal . . .	Aurangzeb	Muḥarram 25, Regnal Year 50=1706 A.D., Apr. 28.	Arabic and Persian, Nasta'līq.	Records the death of Khwāja Muḥammad Sharīf, the *qala'dār* (keeper of the fort) of Kamam and an official in the reign of Aurangzeb, and the construction of his grave.
39	Sailāb kā Kaṭṭa (about a mile and a half from the town).	....	....	A.H. 1193=1779-80 A.D.	Persian verse, Nasta'līq.	Records the digging of a canal by Nawwāb 'Alī Raḍā Khān. Further describes various agricultural produces of the place like wheat, sugarcane, etc., and states that the canal was excavated for increasing the yield of rice, as *jowārī* bread did not appeal to the rich men. Speaks of Kamam as equal to Kashmir in beauty.
	KURNOOL TALUK					
40	Kurnool.—Tomb of 'Abdu'l Wahhāb. Over the southern entrance.	....	....	....	Arabic, Thulth .	Contains religious text only.
41	LālMasjid. Over the main gate . .	....	....	A.H. 1151=1738-39 A.D.	Arabic prose and Persian verse, Thulth and Nasta'līq	Records that the mosque was constructed, with the help of other Muslims, by Sayyid Ḥusain.
42	Do. Loose slab	....	....	A.H. 1049=1639-40 A.D.	Persian verse, Thulth	Gives a chronogram for the death of 'Abdu'n Nabī.

43	Nashbandī. Over the main door	....	....	A.H. 1241=1825-26 A.D.	Persian verse, Nasta'līq.	Records the death of a saint, probably Karīm by name, in A.H. 1233 and the construction of his tomb eight years later.
44	Tomb of Shāh Yāhū. Over the main entrance.	....	....	A.H. 1188=1774-75 A.D.	Arabic prose and Persian verse, Thulth in Tughrā and Nasta'līq.	Mentions the passing away in A.H. 1090 of Shāh Yāhū, the erection of the mosque in A.H. 1151 by Husain, son of 'Ali, the gnostic, and the date (A.H. 1188) of the latter's death.
45	Do. Over the door of the tomb proper	....	....	A.H. 1219=1804-5 A.D.	Persian verse, Nasta'līq.	Records the construction of the dome (or the tomb). Composed by A'ẓam.
46	Tomb of Babar Jhande Walī, College Road. Slab fixed near the grave.	....	....	A.H. 1158=1745-46 A.D.	Do.	Records the death of Shāh Amīn, called Walī (a saint), in A.H. 1157, and the construction of his tomb in A.H. 1158, respectively.
47	Kāle Karīm Ṣāḥib's Mosque. Over the gate.	....	....	A.H. 1145=1732-33 A.D.	Arabic prose and Persian verse, Naskh.	Contains religious verses and the date.
48	Jāmi' Mosque. Headstone of a grave	....	....	A.H. 1104=1692-93 A.D.	Arabic and Persian verse, Thulth and Nasta'līq.	Records the death of Muḥammad 'Ādil.
49	Seh Rawāqī Mosque. Slab fixed on the facade.	Nawwābs of Kurnool	Ghulām Rasūl Khān	A.H. 1240=1824-25 A.D.	Persian verse, Nasta'līq.	Records the construction of Masjid-i-Maẓhar during the reign of Ghulām Rasūl Khān.
50	Grave of Shāh Farīdu'llāh. Side of the platform.	Do.	....	A.H. 1275=1858-59 A.D.	Do.	Records the death of Farīdu'llāh Shāh, a saint, and the construction of his burial place by Sa'ādat Khātūn (wife of the last Nawwāb of Kurnool).
51	Buḍḍhābuḍḍhī Kī Masjid. Slab fixed on the facade.	Do.	Alif Khān	A.H. 1220=1805-06 A.D.	Do.	Assigns the erection of the mosque to Nawwāb Alif Khān under the supervision of Sayyid Yūsuf. Text by Aṣfiyā.
52	Masjid-i-Aṣṭabal. Over the entrance	Do.	Do.	A.H. 1219=1804-05 A.D.	Do.	States that the repairs to the mosque and the gateway were carried out by Sayyid Yūsuf, at the instance of (Nawwāb) Alif Khān.
53	Well near the Municipal Office	....	....	A.H. 1243=1827-28 A.D.	Urdu verse, Nasta'līq	Imprecatory. Mentions the digging of a well.
54	Graveyard, Nai Peth. Headstone of a grave.	....	....	A.H. 1212, Jumādī I, Friday 20=1797 A.D., November 10.	Arabic, Naskh.	Mentions the death of Sarwar Khān.
55	Qādir Bādshāh's graveyard, Nai Peth. Lamp-post of a grave.	....	....	A.H. 1250=1834-35 A.D.	Persian verse, Nasta'līq.	Gives the date of demise of a person.
56	Do. Headstone of another grave	....	....	A.H. 1159=1746 A.D.	Persian verse, Naskh and Nasta'līq.	Refers to the demise of Ḥāfiẓ Ḥusain, which took place seven years prior to the construction of the grave.
57	Do. Headstone of another grave	....	....	A.H. 1251=1835-36 A.D.	Persian verse, Nasta'līq.	Records the death of Qādir Bādshāh, 'a perfect gnostic and a saint'.
58	Mosque of Qāim Khān	....	....	A.H. 1220=1805-06 A.D.	Do.	Assigns the construction of the mosque to Qāim Khān Mandūzai.
59	Pīr Ṣāhib Kā Gumbad. Slab fixed into the northern wall.	....	....	A.H. 1047=1637-38 A.D.	Persian verse, Naskh.	Contains two epigraphs, one recording the death of Pīr Ṣāḥib who died in A.H. 1046, and the other mentioning a person who died young in the following year.

C. List of Arabic and Persian Inscriptions, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA—*concld.*					
	KURNOOL DISTRICT—*concld.*					
	KURNOOL TALUK—*concld.*					
	Kurnool—*concld.*					
60	Pir Ṣāḥib ka Gumbad. Over the doorway	....	....	A. H. 1047=1637-38 A.D.	Persian verse, Naskh.	Gives the chronogram for the construction of the tomb.
61	Tomb of Shāh Asadu'llāh Ḥusainī. Over the entrance.	....	....	A.H. 1158=1745-46 A.D.	Persian verse, Nasta'līq.	Gives the date of death of Shāh Asadu'llāh Ḥusainī and that of the construction of the Dargāh built by Sayyid Ḥusain.
62	**Kallūr.**—Rāmājī Kī Bā'īn. Loose slab .	Nawwābs of Kurnool	Bahādur Khān	A.H. 1139=1726-27 A.D.	Do. . .	Records the laying out of a garden, called Bāgh-i-Muḥammadī, by Bahādur Khān.
63	**Zuhrapur.**—Tomb of Qādir Shāh Bukhārī. Over the main entrance.	....	....	A.H. 1239=1823-24 A.D.	Urdu verse, Nasta'līq.	Contains the chronogram of Munawwar Khān's death (see No. 66 below).
64	Do. Slab fixed into the west wall of a tomb.	....	....	A.H. 1241=1825-26 A.D.	Persian verse, Nasta'līq.	Mentions the demise of Qādir, a pious man of his time, in A.H. 1235 and the construction of his tomb six years later.
65	Do. Below above	....	....	Do. . . .	Urdu verse, Nasta'līq.	Do.
66	Do. Tomb of Nawwāb Munawwar Khān. Headstone of a grave.	....	....	A.H. 1239=1823-24 A.D.	Persian verse, Nasta'līq.	Records the demise of Nawwāb Munawwar Khān and the construction of a mosque and the tomb by 'Abdu'r Raḥmān Khān.
67	Step-well near the Dargāh of Shāh Allāh Bakhsh.	....	....	A.H. 1284=1867-68 A.D.	Do. . .	Records the construction of a step-well in the Dargāh of Miān Allāh Bakhsh, by Sa'ādat Khātūn, wife of Nawwāb Ghulām Rasūl Khān.
68	Step-well on the way to Gardimurud (about 5 miles from Kurnool).	....	....	A.H. 1219=1804-05 A.D.	Do. . .	Records the construction of a step-well, in the neighbourhood of Sayyid Jalīl's tomb, by Qāim Khān Mandūzai.
69	Ḥalīm Khān's Garden. Loose slab .	....	....	A.H. 1244=1828-29 A.D.	Persian, Naskh .	Contains only the words *Bāgh-i-Iram*, and the date.
	SRIKAKULAM DISTRICT					
70	**Śrīkākulam.**—Jāmi' Mosque. Over the central miḥrāb.	....	....	A.H. 1051=1641-42 A.D.	Arabic prose and Persian verse, Thulth.	After giving Shī'ite *Durūd*, states that the idol was broken and the mosque constructed by Sher Muḥammad Khān Ghāzī Fhīrūz Jang.
71	Do Over the main gate . . .	Quṭb Shāhī . .	'Abdu'llāh Quṭb Shāh . . .	A.H. 1055=1645-46 A.D.	Persian verse, Naskh	States that Sher Muḥammad Khān, who was always victorious in wars, was given the title of *Fīrūz Jang* by Sulṭān 'Abdu'llāh Quṭb Shāh; that after he had killed the king of Kalinga and

						set up his residence there; that he constructed a mosque at Sikākūl and for its maintenance constructed a garden named *Firdaus*; and that he solicited, from the king, gift of a village for the maintenance of the mosque. Ends with an imprecation on any one who tries to desolate the village or enter it in the schedule of revenue. Written by Muḥammad Abu'l Qāsim S͟hīrāzī and composed by C͟hirāg͟hī.
72	Tomb of 'Abbās 'Alī Ṣūbedār. Slab in the mosque.	....	....	A.H. 1239=1823-24 A.D.	Persian verse, Nasta'līq.	Records the construction of the mosque by Mīr 'Abbās 'Alī.
73	Tomb of Burhānu'd Dīn Auliyā. Slab fixed into the ground.	....	....	A.H. 1103, S͟ha'bān 4=1692 A.D., April 11.	Arabic and Persian, Nask͟h.	Contains religious text and the date.
74	Do. Loose slab, said to have been brought from the Zanānā mosque, in ruins, nearby.	....	....	....	Arabic, Nask͟h	Contains religious text only.
75	Do. Another loose slab	....	....	A.H. 1097=1685-86 A.D.	Arabic prose and Persian verse, Nask͟h.	Fragmentary. Purport of the record not clear. Probably refers to the construction of a mosque.
76	Āt͟hārwālī Mosque	....	....	A.H. 108[1?]=1670-71 A.D.	Arabic, Nask͟h	Gives religious text and the date.
	VISAKHAPATNAM DISTRICT					
77	**Viśākhapaṭnam.**—Tomb of S͟hāh Isḥāq Madanī. Slab fixed into the ground in the compound.	....	....	A.H. 655, S͟ha'bān 27=1257 A.D., September 9.	Do.	After quoting religious text, states that this is the grave of 'Alī, son of Muḥammad, son of Sulaimān a's͟h-S͟harīf al-'Alawī, known as Tāju'd Dīn al-Ḥusainī, the first to conquer Bandar S͟hāh Pattan, and that, having died on the way (?), he was carried to this 'noble mosque' (and buried there). Same as Nos. 102-04 of *ARSIE*, 1909.
78	Do. Slab fixed on the top of a grave	....	....	A.H. 1012, middle of D͟hī'l Qa'da=1604 A.D., Apr.	Do.	Records the death of Maulānā Muḥammad Amīn Baig, son of Maulānā Āqā K͟hān, of Nak͟hjawān. Same as No. 101 of *ARSIE*, 1909.
	ASSAM					
	KAMRUP DISTRICT					
	GAUHATI TALUK					
79	**Gauhati.**—Provincial Museum. Slab in the Museum.	Sulṭāns of Bengal	G͟hiyāt͟hu'd Dīn A'ẓam S͟hāh	....	Persian, Nask͟h.	Damaged and incomplete. The extant portion mentions the king of kings, G͟hiyāt͟hu'd Dīn A'ẓam S͟hāh, son of Abū'l Mujāhid Sikandar S͟hāh, son of S͟hamsu'd Dīn Ilyās S͟hāh. Purport not clear.
80	Do. Gun in the Museum, No. 1	....	....	....	Persian, S͟hikasta	States that the gun was manufactured by Gangā Rām.
81	Do. Do., No. 2	....	....	A.H. 1076[?]=1665-66 A.D.	Persian, Nasta'līq	Indistinct. Only the name of Sayyid Aḥmad, a Dārūg͟ha (superintendent), can be made out.
82	Do. Do., No. 3	....	....	....	....	Unintelligible. Bears some figures.

C. List of Arabic and Persian Inscriptions, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	ASSAM—*concld.*					
	KAMRUP DISTRICT—*concld.*					
	GAUHATI TALUK—*concld.*					
	Gauhati—*concld.*					
83	Provincial Museum. Gun in the Museum. No. 4	Mughal	Aurangzeb	A.H. 1081, Dh'l Qa'da 15=1671 A.D., March.	Persian, Shikasta	Indistinct. Inscribed during the reign of the Mughal emperor Aurangzeb. Contents not quite clear. Mentions Khān-i-Khānān *sipahsālār*, Khwāja Muhammad Sharīf *muhtamim* (in-charge), and Mīr Murtaḍā *dārūgha* (superintendent).
84	**Hajo.**—Poa Mecca Mosque. Panel to the north of the northern door.	Do.	Shāh Jahān	A.H. 1067, Ramaḍān =1657 A.D., June-July.	Arabic prose and Persian verse, Nasta'līq	Records the construction of a mosque by Luṭfu'llāh Shīrāzī, during the reign of Shāh Jahān. Also mentions the builder as an ardent disciple of Shāh Ni'matu'llāh.
	BENGAL, WEST					
	MIDNAPORE DISTRICT					
85	**Kesiary** Village, near Kharagpur.—Eastern wall of a ruined structure locally known as 'Hammām'.	Do.	Aurangzeb	A.H. 1102=1690-91 A.D.	Arabic, Naskh	Records the construction of a mosque by Muhammad Ṭāhir 'Alawī.
86	**Do.** A stone now kept in the house of Shaikh Panjawali, tailor, originally fixed into the stone structure called locally as 'Hammām'.	Do.	Jahāngīr	A.H. 1031(?), 9th Ramaḍān.	Persian, Naskh.	Records construction of a mosque by Ḥājī Jamālā of Iṣfahān, when Ahmad Beg Khān was the *Ṣūbedār*.
87	**Back** of a grotesque stone image lying near the Pirasthan (near the house of Panjawali, tailor).	Do.	Shāh Jahān(?)	....	Persian verse, Nasta'līq.	Mentions construction of a well by (?) .... Sharīfa.
	BIHAR					
	MONGHYR DISTRICT					
88	**Monghyr Fort.**—Shāh Nāfa's tomb. Slab set up on the left side of the front wall inside.	Sulṭāns of Bengal	'Alāu'd Dīn Ḥusain Shāh	A.H. 903 =1497-98 A.D.	Arabic, Naskh	Records the construction of the tomb by Prince Dānyāl during the reign of Sayyid 'Alāu'd Dīn Ḥusain Shāh. Text and translation published in *J.A.S.B.*, 1872, p. 335.
	PATNA DISTRICT					
89	**Bihar Sharif**—Slab lying loose in Sughrā Waqf Estate.	Tughluq	Fīrūz Shāh	....	Persian, Naskh and Tughra.	Fragmentary. Broken at both the ends. Seems to record renovation of the structures of a gate and an arch in a certain building.
90	**Other** side of the same slab	Do.	Do.	....Rabī' II, 7	Do.	Fragmentary. Purport not quite clear. Mentions the names of Sulṭān Fīrūz Shāh and another person, (name lost) who, was the *ḥājib* (chamberlain) of the Hindus of the kingdom.

91	**Amber.**—Slab lying horizontally on two small pillars.	Sharqī (of Jaunpur) .	Maḥmūd Shāh	A.H. 859, Ramaḍān, 27=1455 A.D., Nov. 8.	Persian verse, Naskh	Damaged. Mentions the construction of the Jāmi‘ Mosque, during the reign of Sulṭān Maḥmūd Shāh, son of Ibrāhīm Shāh, when Naṣīr, son of Bahā was the governor of the shiq of Bihār. Written by Faḍlu'llāh.
92	Do. Slab of black basalt fixed below the Chirāghdān.	Tughluq . .	Fīrūz Shāh	A.H. 765, Rabī‘ I, 1=1363 A.D., Dec. 8.	Persian, Naskh .	States that the mosque and the crescent-like arch were constructed in the reign of Sulṭān Fīrūz Shāh Tughluq during the governorship of Asadu'l Ḥaqq wa'd Dīn Dā'ūd Khān by Khwāja Bangāl Khānī.
93	Do. Slab fixed into the west wall of the compound of the Khānqāh.	Sharqī . . .	Ibrāhīm Shāh	A.H. 835=1431-32 A.D.	Persian verse, Naskh	Fragmentary. A part is missing. Records the construction of a structure during the reign of Sulṭān Ibrāhīm Shāh. Mentions Malik Qāḍan. Written by Taqī.
94	Hotel in Mahalia Bāradarī. Slab fixed into the wall.	Kings of Bengal .	Shamsu'd Dunyā wa'd Dīn Abū'l Muẓaffar Muḥammad Shāh Sūr.	A.H. 962=1554-55 A.D.	Arabic, Naskh .	Damaged. Seems to record the construction of a mosque by Aḥmad Ṭāhir.
95	House of Shāh Mujtabā. Slab lying loose in the compound.	....	....	A.H. 875=1470-71 A.D.	Arabic and Persian, Naskh.	States that the name of the upraiser of 'this place' and the scribe of this inscription is Mīrān Sayyid Nāṣiru'd Dīn Maḥmūd, son of Mīrān Sayyid Gūsā'īn Quṭbī, who makes a request to the visitor of the place to offer prayer for the dead. By 'this place' is probably meant some shrine.
96	Dargāh of Shāh Qumais. Slab fixed into the northern wall of the Sajjāda's room.	Tughluq . .	Fīrūz Shāh	A.H. 761=1359-60 A.D.	Persian verse, Naskh	Fragmentary. The extant portion records the construction of the dome or domed Dargāh, during the reign of Sulṭān Fīrūz Shāh Tughluq. Names of the builder and the occupant of the tomb are missing.
97	Top of a ruined doorway in a mosque (Kita dargāh).	Sūr . . .	Islām Shāh	A.H. 955=1548-49 A.D.	Persian, Naskh .	Published in *Ep. Ind. Mosl.*, 1923-24, p. 29, plate XXIIC.
98	**Maner.**—Well near the tomb of Sayyid Ṣāḥib on the road to Dak Bungalow.	....	....	....	Persian verse, Nasta'līq.	Fragmentary. Contents not clear.
99	Hidāyat 'Alī Khān's mosque. Over the outer central arch.	....	....	A.H. 1262=1845-46 A.D.	Do. . . .	Assigns the construction of the mosque to Hidāyat 'Alī Khān.
100	Wall near the tombs of Ḥājī Ṣafīu'd Dīn and Ḥājī Niẓāmu'd Dīn.	Tughluq . .	Maḥmūd Shāh	A.H. 798=1395-96 A.D.	Persian verse, Naskh	Records the renovation of a mosque originally built by Jalīlu'l Ḥaqq, by Ḥammād Khaṭir Būzubair, during the reign of Sulṭān Maḥmūd Shāh.
101	**Patna City.**—Mullā Shādmān's mosque in Golakpura. Above the central arch.	....	....	A.H. 1248=1832-33 A.D.	Persian verse, Nasta'līq.	States that this mosque wherein the Mughal emperor Farrukh Siyar had said his prayers, and which was originally constructed by Shādmān was reconstructed by Dhū'l Faqār 'Alī. Composed by Shād.
102	Do. Architrave of the main entrance .	....	....	Do. . . .	Do. . . .	Do.
103	**Patna Museum.**—Stone tablet of black schist.	Sulṭāns of Bengal .	Nāṣir Shāh, son of Ḥusain Shāh .	....	Arabic, Naskh .	Records construction of a Jāmi‘ Mosque in the reign of Sulṭān Nāṣir Shāh, son of Ḥusain Shāh.
	SHAHABAD DISTRICT					
	BUXAR TALUK					
104	**Kathkaulia.**—Grave of Shujā‘ Qulī Khān.	....	....	A.H. 1177=1763-64 A.D.	Arabic and Persian, Naskh.	Refers to the grave as that of the martyr, the fortunate, Shaikh Muḥammad 'Īsā, entitled Shujā‘ Qulī Khān.
105	Another grave adjoining the above. .	....	....	Do. . . .	Do. . . .	Refers to the grave as that of the martyr, the fortunate, ayyid Ghulām Qādir.

C. List of Arabic and Persian Inscriptions, 1953-54—*contd.*

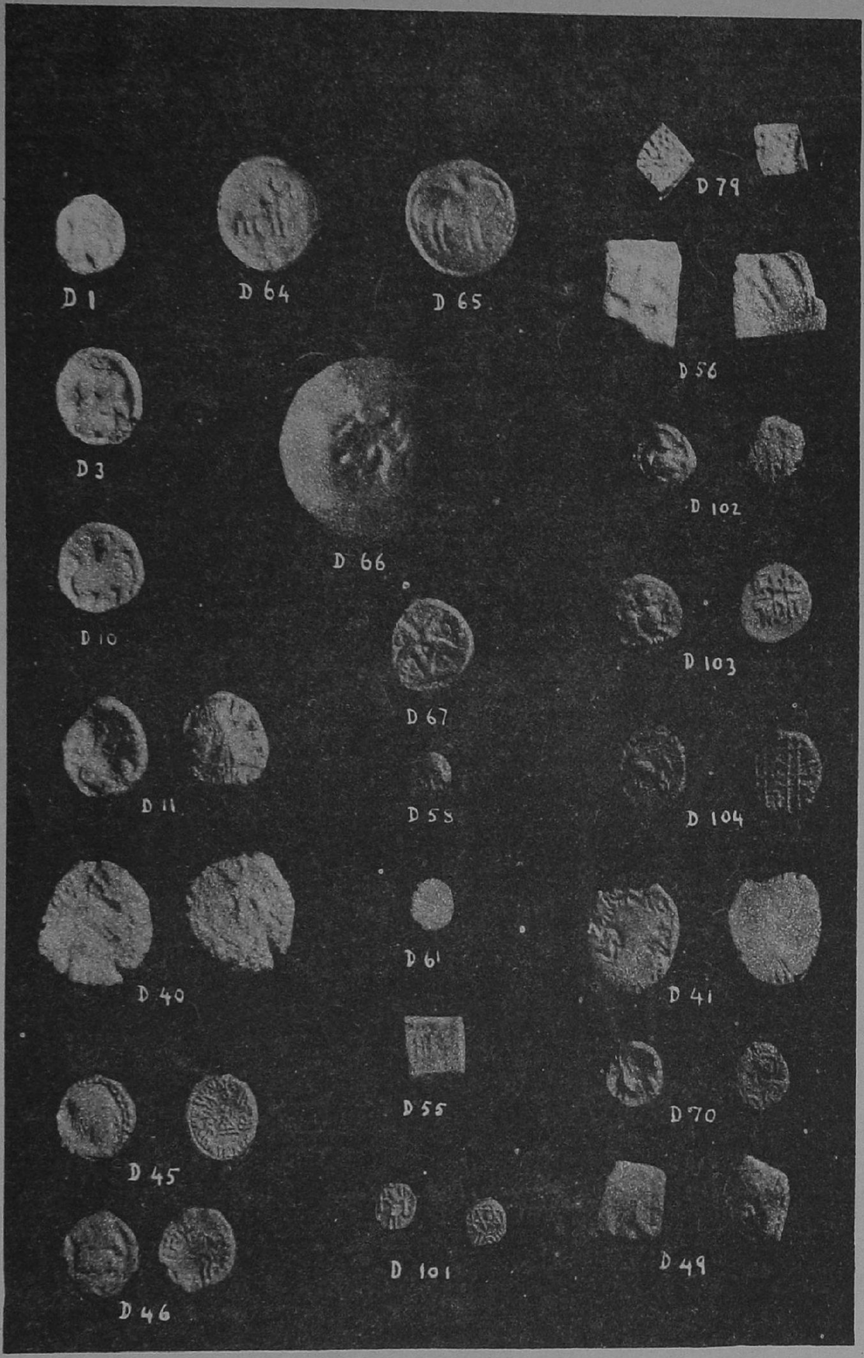
No.	Place	Dynasty	King	Date	Language and Script	Remarks
	BOMBAY					
	DHARWAR DISTRICT					
106	**Savanur.**—Nawwāb's Bungalow. Slab kept in the garden.	Nawwābs of Sāvanūr	Dilair Khān	A.H. 1271=1854-55 A.D.	Persian verse, Nasta'-līq.	Gives a chronogram for the excavation of a well ordered to be dug by Dilair Khān, near his Bungalow.
107	Do. Slab kept in the mosque in the compound.	Do.	Do.	Do.	Do.	Records the construction of a mosque by Bakhshī Qādir Khān, at the orders of Nawwāb Dilair Khān.
108	Kadar Bāgh. Slab in the Bāgh	Do.	'Abdu'l Ḥakīm Khān	A.H. 1208, Rajab 19=1794 A.D., February 20.	Do.	Records the death of the lord of the town of Sānūr, 'Abdu'l Ḥakīm Khān Dilair Khān Dilair Jang Bahādur, who was like Ḥātim in generosity and braver than Alexander and Darius. Composed by Bādshāh Muḥiyu'd Dīn.
109	Do. Another slab	Do.	'Abdu'l Khair Khān	A.H. 1243, Rabī' II 12=1827 A.D., November 2.	Do.	Eulogises and records the death of Nawwāb 'Abdu'l Khair Khān who died of poison.
110	Fort. Slab kept in the main gateway	Do.	'Abdu'l Majīd Khān	A.H. 1166=1752-53 A.D.	Do.	Eulogises Nawwāb 'Abdu'l Majīd Khān, entitled Dilair Khān Dilair Jang Bahādur, and records the construction of the gateway of the fort by him. Gives the date of its completion. Ends with a prayer for its preservation.
	MADRAS					
	MALABAR DISTRICT					
	CHIRAKKAL TALUK					
111	**Māḍāyi.**—Wooden plank in the mosque	....	....	A.H. [..5] Rabī' II, Friday.	Arabic, Naskh	Religious text and date only. The date portion is not clear in the estampage. Obviously refers to the construction of a mosque.
	MYSORE					
	BELUR DISTRICT					
112	**Halebīḍ.**—Slab set up on the tank bund	....	....	A.H. 940, Dhū'l Qa'da =1534 A. D., May-June.	Mixture of Arabic and Persian, Naskh.	Badly damaged. Characters indifferent. Seems to refer to the death, in the afternoon of Wednesday, in the year and month given, of an individual (name too damaged to admit of decipherment).
	ORISSA					
	CUTTACK DISTRICT					
113	**Cuttack.**—Bāolī Qadam-i-Rasūl	Mughal	Farrukh Siyar	A.H. 1127=1714-15 A.D.	Persian verse, Nasta'-līq.	States that during the reign of the second 'Ālamgīr, whose sword spills enemy's blood, Shujā'u'd Dīn Muḥammad Khān constructed this beautiful reservoir. Date given by a chronogram.

114	Mosque of Qadam-i-Rasūl	....	....	A.H. 1130=1717-18 A.D.	Do.	Records that Shujā'u'd Dīn Muḥammad, who has constructed the *Rauḍa* (*Qadamgāh-i-Rasūl*), also constructed a mosque there.
115	Do.	....	....	....	Arabic, Thulth	Contains only the creed (*Kalima*).
116	Tomb slab in front of the same mosque	....	....	A.H. 1182, Rajab=1768 A.D., November-December.	Persian verse, Thulth and Nasta'līq.	Records the demise of one Fatḥ Khān, 'leader of the army'. The chronogram is *Fatḥ Khān Walī*.
117	Another tomb slab, same place	....	....	A.H. 1188, Muḥarram =1774 A.D., March-April.	Persian verse, Naskh and Nasta'līq.	Gives the chronogram for the death of the illustrious and well-known chief, A'ẓam Khān.
118	Qadam-i-Rasūl. Tomb slab on the north-east.	....	....	A.H. 1147=1734-35 A.D.	Arabic and Persian, Nasta'līq.	Records the death of one Nawwāb, spoken of as a *Ḥātim*.
119	Do. Along the outer side of the dome	Mughal	Farrukh Siyar	A.H. 1127=1714-15 A.D.	Persian verse, Nasta'līq.	Records the erection of a domed building over the *Qadam-i-Rasūl* (foot-print of the Prophet) by Shujā'u'd Dīn Muḥammad Khān.
120	Do. Do.	....	....	....	Arabic, Nasta'līq	Religious text only.
121	Do. Main gate, outer side	....	....	A.H. 1166=1752-53 A.D.	Arabic, Thulth	Only creed (*Kalima*) and the date.
122	Do. Do., inner side	....	....	....	Do.	Contains the word Allāh and names of the Prophet and his four companions.
123	Do. Around the foot-print	....	....	....	Persian verse, Nasta'-līq.	Mentions Shujā'u'd Dīn Muḥammad Khān as a 'suppliant of the intercession of the Holy Prophet'.
124	Raj Bhavan. Slab in the mosque of Dargāh Manṣūr Shāh.	....	....	A.H. 1215=1800-01 A.D.	Persian, Nasta'līq	Contains the names of God, *ahl-i-bait* (members of the family) and a few disconnected words. Purport not clear.
	UTTAR PRADESH ALLAHABAD DISTRICT					
125	**Allahabad.**—Khusraw Bāgh. Sulṭān Nithār Begam's Gumbad.	....	....	A.H. 1034=1624-25 A.D.	Persian verse, Nasta'-līq.	Badly damaged. After praising the tomb in high terms, gives the date of its construction in a chronogram. Written by Sulṭān Sarhindī.
126	Do. Headstone of the grave in Shāh Begam's tomb.	....	....	A.H. 1012=1603-04 A.D.	Do.	Gives a chronogram for the death of Shāh Begam. Written by 'Abdu'llāh Mushkīn Qalam Jahāngīr Shāhī.
127	Do. East and west sides of the same grave.	....	....	....	Do.	Contains praises for the virtues of the Begam.

C. List of Arabic and Persian Inscriptions, 1953-54—*concld.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	UTTAR PRADESH—*concld.*					
	BANARAS DISTRICT					
128	**Banaras.**—Bharat Kala Bhavan. Stone slab in the Bharat Kala Bhavan.	....	....	....	Persian, Naskh	Fragmentary. Only a word or two here and there could be read. Contents not clear.
	FYZABAD DISTRICT					
	FYZABAD TAHSIL					
129	**Ayodhya.**—Tomb of Shish Paighambar. Slab fixed in the north wall of Tamkin Khān's tomb.	....	....	A.H. 1171=1757-58 A.D.	Persian verse, Nasta'-liq.	Records that when Tamkin Khān Bahādur, an official, died, the date of his death was found in his name, viz., *Tamkin Khān*.
130	Do. Loose slab, same place	....	....	A.H. 1173, Dhi'l Hajja 28=1760 A.D., August 11.	Persian, Nasta'liq	Refers to the grave of Shamsu'n Nisā Khānam (daughter of the late Āqā Muhammad Sa'id Nishāpūri) who died on the given date.
131	Do. Another loose slab, same place	....	....	A.H. 1174, Dhi'l Qa'da 21=1761 A.D., June 24.	Persian verse and prose, Nasta'liq.	Gives the date of death of Bibi, a lady of noble origin. Name not given.
	LUCKNOW DISTRICT					
132	**Lucknow.**—Provincial Museum. Slab in the Museum.	....	....	....	Arabic and Persian, Thulth.	Fragmentary. Damaged. Seems to be an epitaph.
	PAKISTAN					
	EAST BENGAL					
133	**Dacca.**—Dacca Museum. Copper Plate.	....	....	....	Arabic and Persian, Nasta'liq.	Comprises religious texts (*Nād-i-'Alī*, names of the arch-angels etc.). Seems to be intended as a charm against calamity for Hasan Khān and his family. No date.

COINS



Scale: Actual Size

D. List of Coins, 1953-54

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA GUNTUR DISTRICT					
1	**Nāgārjunikoṇḍa**.—Assistant Superintendent of Archaeology, Nagarjunikonda Excavation Project, Guntur. Coin No. 1	....	....	....	....	Lead, round. Wt. 30 grs. S. ·55 in. *Obv.* Crude representation of what looks like two persons mounted on horseback to left. *Rev.* Ujjain symbol (defaced).
2	No. 2	....	....	....	....	Lead, round. Wt. 36 grs. S. ·55 in. *Obv.* and *Rev.* Similar, but badly defaced.
3	No. 3	....	....	....	....	Lead, round. Wt. 45 grs. S. ·55 in. *Obv.* and *Rev.* Similar but the animal looks more like an elephant than a horse.
4	No. 4	....	....	....	....	Lead, round. Wt. 27 grs. S. ·55 in. *Obv.* and *Rev.* As on No. 1.
5	No. 5	....	....	....	....	Lead, round. Wt. 53 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 1, but the Ujjain symbol is quite clear.
6	No. 6	....	....	....	....	Lead, round. Wt. 44 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 5.
7	No. 7	....	....	....	....	Lead, round. Wt. 25 grs. S ·5 in. *Obv.* and *Rev.* As on No. 5.
8	No. 8	....	....	....	....	Lead, round. Wt. 24 grs. S. ·5 in. *Obv.* and *Rev.* As on No. 5.
9	No. 9	....	....	....	....	Lead, round. Wt. 49 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 5.
10	No. 10	....	....	....	....	Lead, round. Wt. 50 grs. S. ·6 in. *Obv.* Crude representation of an elephant standing to right with some letters in the upper left field. *Rev.* Defaced Ujjain symbol.
11	No. 11	Ikshvāku . . .	Śrī-Vīrapurushadatta (?) . . .	Second half of the third century.	Prakrit, Brāhmī	Lead, round. Wt. 54 grs. S. ·6 in. *Obv.* As on No. 10, but the legend reads *Siri-Vira.* *Rev.* Ujjain symbol.
12	No. 12	....	....	....	....	Lead, round. Wt. 37 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 10.
13	No. 13	....	....	....	....	Lead, round. Wt. 36 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 10.

D. List of Coins, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA—*concld.*					
	GUNTUR DISTRICT—*concld.*					
	Nāgrājunikoṇḍa—*concld.*					
14	No. 14	....	....	....	....	Lead, round. Wt. 29 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 10.
15	No. 15	....	....	....	....	Lead, round. Wt. 40 grs. S. ·55 in. *Obv.* and *Rev.* As on No. 10.
16	No. 16	....	....	....	....	Lead, round. Wt. 40 grs. S. ·6 in. *Obv.* Crude representation of what looks like an elephant to right (execution peculiar). *Rev.* Ujjain symbol.
17	No. 17	....	....	....	....	Lead, round. Wt. 19 grs. S. ·5 in. *Obv.* and *Rev.* As on No. 16.
18	No. 18	....	....	....	....	Lead, round (broken). Wt. 33 grs. S. ·55 in. *Obv.* and *Rev.* As on No. 16.
19	No. 19	....	....	....	....	Lead, round. Wt. 38 grs. S. ·55 in. *Obv.* and *Rev.* As on No. 16.
20	No. 20	....	....	....	....	Lead, round. Wt. 36 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 16.
21	No. 21	....	....	....	....	Lead, round. Wt. 44 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 16.
22	No. 22	....	....	....	....	Lead, oblong. Wt. 30 grs. S. ·55 in. *Obv.* Forepart of an elephant with upraised trunk to right. *Rev.* Defaced.
23	No. 23	....	....	....	....	Lead, round. Wt. 73 grs. S. ·65 in. *Obv.* Forepart of an elephant (differently executed) to right. *Rev.* Damaged.
24	No. 24	....	....	....	....	Lead, round. Wt. 44 grs. S. ·55 in. *Obv.* Crude representation of what looks like an animal standing to right, facing front. *Rev.* Ujjain symbol.
25	No. 25	....	....	....	....	Lead, round. Wt. 49 grs. S. ·6 in. *Obv.* Crude representation of what looks like a figure mounted on an animal to right; some marks (letters?) in the upper field. *Rev.* Ujjain symbol.

26	No. 26	....	....	....	....	Lead, round. Wt. 31 grs. S. ·55 in. *Obv.* Crude representation of an elephant standing to right. *Rev.* Ujjain symbol.
27	No. 27	....	....	....	....	Lead, round. Wt. 65 grs. S. ·7 in. *Obv.* Front part of an animal (deer?) standing to right. *Rev.* Ujjain symbol.
28	No. 28	....	....	....	....	Lead, round. Wt. 31 grs. S. ·5 in. *Obv.* Crude representation of an animal (elephant?) to right. *Rev.* Ujjain symbol.
29	No. 29	....	....	....	....	Lead, round. Wt. 67 grs. S. ·65 in. *Obv.* An Animal (bull?) standing to right. *Rev.* Defaced Ujjain symbol.
30	No. 30	....	....	....	....	Lead, round (broken). Wt. 19 grs. S. ·5 in. Damaged, but seems to be of the type of No. 1.
31	No. 31	....	....	....	....	Lead, round. Wt. 42 grs. S. ·6 in. Damaged, but seems to be of the type of No. 1.
32	No. 32	....	....	....	....	Lead, round. Wt. 42 grs. S. ·6 in. *Obv.* Crude representation of an animal (elephant?) to right. *Rev.* Ujjain symbol.
33 to 35	Nos. 33-35	....	....	....	....	Lead, round. Wts. 36, 23, and 28 grs. S. ·6, ·5 and ·6 in. respectively. These three coins bear very crude devices.
36 to 39	Nos. 36-39	....	....	....	....	Lead, round. These coins weighing 30, 41, 37 and 37 grs. respectively are very badly damaged.
40	No. 40	....	....	....	....	Copper, round. Wt. 54 grs. S. ·8 in. *Obv.* Elephant with upraised trunk to right; above elephant, some marks looking like letters. *Rev.* Ujjain symbol. Cf. Rapson, *Cat.*, p. 42, Pl. VII. 166.
	SRIKAKULAM DISTRICT					
41	**Sālihuṇḍām.**—Superintendent of Archaeology, Nagarjunikonda Excavation Project, Guntur. Coin No. 1.	....	....	....	....	Silver, round (punch-marked). Wt. 29 grs. S. ·7 in. *Obv.* Solar symbol, an animal and some other marks around the flan. *Rev.* Two (or three?) marks.
42	Do. No. 2	....	....	....	....	Lead, square. Wt. 45 grs. S. ·7×·6 in. *Obv.* and *Rev.* Obliterated.
43	Do. No. 3	Sātavāhana	....	....	Prakrit, Brāhmī	Lead, round. Wt. 67 grs. S. ·7 in. *Obv.* Hill of 3 peaks with a wavy line below. Part of legend in Brāhmī characters-. . .*tasa* [*Siri*]. . . *Rev.* Ujjain symbol, each orb of which is represented by a pellet with two surrounding circles.
44	Do. No. 4	Purī-Kushan	....	....	....	Copper, round. Wt. 112 grs. S. ·95 in. *Obv.* Crude figure standing facing. *Rev.* Similar rude figure with a crescent on left above.

D. List of Coins, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	BOMBAY AMRELI DISTRICT					
45	**Amreli.**—Superintendent of Archaeology, Western Circle, Bakul Bungalow, Race Course Road, Baroda. Coin No. A-1.	Western Kshatrapa .	Vīradāman	....	Mixed Sanskrit-Prakrit, Brāhmī.	Silver, round. Wt. 34 grs. S. ·5 in. *Obv.* Ornamental border of corrupt Greek legend; bust of king to right in the usual close fitting cap. Date behind the king's head is not clear. *Rev.* Pellet border; hill of 3 peaks, surmounted by crescent; wavy line beneath; left—crescent; right—star of 7 dots. Legend: (II) *rā[j]ño [Mahāksha]tra[pasa] D[ā]mas[e]nasa putrasa rājñaḥ Kshatrapasa Vīrad [āmnaḥ]*.
46	Do. No. A-10	Do. . . .	Dāmajadaśrī III (?) . . .	....	Do. . .	Copper (silver-coated), round (damaged). Wt. 18 grs. S. ·5 in. *Obv.* Similar to No. 45, but the border is not clear. *Rev.* Pellet border; hill of 3 peaks, surmounted by crescent; beneath—wavy line; left—star of 7 dots; right—crescent. Legend badly damaged.
47	Do. No. A-8	Do. . . .	....	....	Do. . . .	Copper (silver-coated), round (damaged). Wt. 21 grs. S. ·5 in. *Obv.* Do. *Rev.* Damaged and mutilated; only a portion of the debased Brāhmī legend is visible.
48	Do. No. A-2	Do. ? . .	....	....	....	Copper, round. Wt. 19 grs. S. ·35 in. *Obv.* Elephant (?) standing to right. *Rev.* Obliterated.
49	Do. No. A-3	Do. ? . .	Svāmi-Rudrasēna II (?) . . .	[Śaka] [100?] 80 [5]	....	Lead, square. Wt. 14 grs. S. ·49×·49 in. *Obv.* In incuse, humped bull standing to left. (?). *Rev.* Obliterated, only the symbol for 80 is clear in the date.
50	Do. No. A-6	Do. ? . .	Svāmi-Rudrasēna III (?) . . .	[Śaka] 200 80 [4] .	....	Lead, square. Wt. 37 grs. S. ·5×·45 in. *Obv.* Humped bull standing to right. *Rev.* Hill of 3 peaks with wavy line below.
51	Do. No. A-7	Do. ? . .	Do. (?)	[Śaka] 200 80 [5] .	....	Lead, square. Wt. 25 grs. S. ·5× ·49 in. *Obv.* In a square of dots, humped bull standing to right (?). *Rev.* Hill of one (?) peak with a wavy line below; right—star of 7 dots; beneath—date.
52	Do No. A-9	Do. ? . .	Do. (?)	[Śaka] [200] 80 . . .	....	Lead, square. Wt. 31 grs. S. ·65× ·5 in. *Obv.* Obliterated. *Rev.* Hill of 3 peaks with a wavy line below.
53	Do. No. A-12	....	....	....	....	Lead, square. Wt. 50 grs. S. ·6× ·58 in. Both obverse and reverse devices are obliterated; but almost it is a coin of the above series.

54	Do. No. A-5	....	....	....	....	Copper, round. Wt. 61 grs. S. ·58 in. This piece shows very crude devices.
55	Do. No. A-11	....	....	....	....	Copper, square (punch-marked). Wt. 18 grs. S. ·4×·4 in. *Obv.* A mark looking like the upper part of caduceus. *Rev.* Blank.
56	Do. No. A-4	Ujjayinī	....	....	....	Copper, rectangular (with a portion clipped off). Wt. 50 grs. S. ·68× ·55 in. *Obv.* In a peculiar round border, 3 damaged marks or symbols. *Rev.* A peculiar *svastika*. See Allan, *Cat. Anc. Ind.*, p. 253, No. 82.
57	Do. No. B-6	....	....	....	....	Copper, round. Wt. 53 grs. S. ·6 in. Both obverse and reverse devices are obliterated
58	Do. No. B-2	....	....	....	....	Copper, round. Wt. 13 grs. S. ·3 in. *Obv.* Elephant standing to right. *Rev.* Obliterated.
59	Do. No. B-3	....	....	....	....	Copper, round. Wt. 13 grs. S. ·35 in. *Obv.* Elephant standing to left (?). *Rev.* Obliterated.
60	Do. No. B-4	....	....	....	....	Copper, round. Wt. 10 grs. S. ·3 in. Both obverse and reverse devices are obliterated.
61	Do. No. B-1	....	....	....	....	Copper, round. Wt. 11 grs. S. ·3 in. *Obv.* Obliterated. *Rev.* Hill of 3 peaks, surmounted by crescent, left—crescent; right— star (?); beneath—wavy line.
62	Do. No. B-5	Western Kshatrapa ?	Svāmi-Rudrasēna III ?	[Śaka] 200 80	....	Lead, square. Wt. 21 grs. S. ·35× ·35 in. *Obv.* In a square of dots, humped bull standing to right. *Rev.* Hill of 3 peaks with a wavy line below; right—star of 7 dots; beneath—date.
63	Do. No. B-7	Do. (?)	Do. (?)	Śaka 200 80	....	Lead, square. Wt. 20 grs. S. ·35× ·35 in. *Obv.* In a square of dots, humped bull standing to right. *Rev.* Hill of 3 peaks with a wavy line below; right—star of 7 dots; beneath—date.

D. List of Coins, 1953-54—*contd.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	HYDERABAD					
64	**Hyderabad.**—Casts of copper pieces from Mr. H. Kaus. Coin No. 1.	....	....	....	....	Copper, round. S. ·75 in. *Obv.* In a double-lined circle with a row of dots between, humped bull standing to right. *Rev.* Faint trace of an arch on a straight line. The border suggests Muslim influence and may be compared with that on Jahāngīr's Zodiacal coins, some of which also represent humped bull.
65	Do. No. 2	....	....	....	....	Copper, round. S. ·7 in. *Obv.* In a circle of dead line in incuse, crude incuse figure of an animal with hump and horns and having forelegs longer than the hind ones. *Rev.* Blank. This is possibly the die of an ancient coin or part of it.
66	Do. No. 3	....	....	....	....	Copper, round. S. 1·15 in. *Obv.* On a convex flan what looks like *ru 4* in late Kannaḍa characters with the symbol of the moon above and with a dot on its right side (Sun ?). *Rev.* Blank. It is difficult to ascertain the nature of the piece. That it is not a coin is almost certain because of its fabric and heavy weight ("more than 700 grains"). It is doubtful if it is a weight either.
	RAICHŪR DISTRICT LINGSUGUR TALUK					
67	**Maski.**—Assistant Superintendent of Archaeology, South-Western Circle, No. 9, Cantonment, Aurangabad. Coin No. 1.	....	....	....	....	Copper, round. Wt. 80 grs. S. ·6 in. *Obv.* Rather peculiar hill of 3 peaks with crescent (with a dot on left and right) above. *Rev.* Blank. This is a nicely preserved single-die coin. Its fabric suggests Muslim influence and a somewhat late date, in spite of the fact that the coin is legendless and struck from a single die.
68	Do. No. 2	....	....	....	....	Copper, round. Wt. 96 grs. S. ·65 in. *Obv.* Part of what looks like a Persian legend. *Rev.* Double-cross lines with marks. This coin seems to have been struck by a late medieval Muslim State.
69	Do No. 3	....	....	....	....	Copper, round. Wt. 110 grs. S. ·65 in. *Obv.* and *Rev.* A lozenge-shaped ornament with lines and marks around (cf. *Ind. Ant.*, 1903, Pl. I, 7c). Some of the marks may be the remnant of a legend in Arabic characters. This is a late coin.

70	Do. No. 4 . . .	....	....	....	....	Lead, round. Wt. 20 grs. S. ·4 in. *Obv.* An animal (probably a stag) with horns, standing to left. *Rev.* A symbol consisting of 4 curly lines. This small round lead coin seems to be an unpublished ancient piece.
	KUTCH ANJAR TALUK					
71	**Kotda.**—Secretary to the Chief Commissioner for Kutch, Bhuj. Coin No. 1.	....	....	....	....	Copper, round (Gadhiya Paisa).—Wt. 64 grs. S. ·6 in. *Obv.* Crude representation of the king's head to right. *Rev.* Zoroastrian fire-altar, crudely represented.
72	Do. No. 2 . . .	....	....	....	....	Copper, round.—Wt. 65 grs. S. ·65 in. *Obv.* and *Rev.* As on No. 71.
73	Do. No. 3	....	....	....	....	Copper, round.—Wt. 65 grs. S. ·65 in. *Obv.* and *Rev.* As on No. 71.
74	Do. No. 4	....	....	....	....	Copper, round.—Wt. 64 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 71.
75	Do. No. 5	....	....	....	....	Copper, round.—Wt. 64 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 71.
76	Do. No. 6	....	....	....	....	Copper, round.—Wt. 65 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 71.
77	Do. No. 7	....	....	....	....	Copper, round.—Wt. 65 grs. S. ·65 in. *Obv.* and *Rev.* As on No. 71.
78	Do. No. 8	....	....	....	....	Copper, round.—Wt. 68 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 71.
79	Do. No. 9 . . .	....	....	....	....	Copper, round.— Wt.65 grs. S. ·7 in. *Obv.* and *Rev.*—As on No. 71. but in poor condition.
80	Do. No. 10 . . .	....	....	....	....	Copper, round. —Wt. 55 grs. ·6 in. *Obv.* and *Rev.* Do.

D. List of Coins, 1953-54—*contd.*

No.	Place.	Dynasty	King	Date	Language and Script	Remarks
	MADRAS TIRUCHIRAPPALLI DISTRICT KARUR TALUK					
81	**Karūr.**—The Head-Master, Municipal High School, Karūr. Coin No. 1.	French India (Pondichery)	....	1836 A. D.	Tamil and Roman	Copper—Cashe. Wt. 65 grs. S. ·6 in. *Obv.* Gallic cock to left. Date in exergue. *Rev.* *Puduchēri* in Tamil.
82	Do. No. 2	Do.	....	[1817] A. D.	Do.	Copper—Cashe. Wt. 60 grs. S. ·6 in. *Obv.* As above. *Rev.* Tamil legend almost defaced.
83	Do. No. 3	Do.	....	....	Do.	Copper—Cashe. Wt. 60 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 81.
84	Do. No. 4	Do.	....	....	Tamil	Copper—Cashe. Wt. 60 grs. S. ·65 in. *Obv.* Large fleur de lis. *Rev.* Tamil legend as on No. 81.
85	Do. No. 5	Do.	....	....	Do.	Copper—Cashe. Wt. 60 grs. S. ·65. *Obv.* and *Rev.* As on No. 81.
86	Do. No. 6	Danish India (Tranquebar).	Christian VIII	1841	Latin, Roman	Copper—4 cash. Wt. 41 grs. S. ·55 in. *Obv.* In pellet border, crowned monogram containing the letters —*C VIII R* (*Christian VIII Rex*). *Rev.* In pellet border, *IV/KAS*/1841 in three lines.
87	Do. No. 7	Do.	Do.	1843	Do.	Copper—4 cash. Wt. 32 grs. S. ·5 in. *Obv.* and *Rev.* As on No. 86, but different date.
88	Do. No. 8	English East India Company.	....	1804	English, Roman	Copper, round. Wt. 45 grs. S. ·5 in. *Obv.* A circle with 4 compartments in which are the letters *V E I C* (*i.e.* United East India Company). *Rev.* Date in a circle.
89	Do. No. 9	Mysore	Tīpu Sulṭān	A. H. 1218	Persian	Copper—Quarter Paisa, Bangalore Mint. Wt. 40 grs. S. ·9 in. *Obv.* In a circle of double lines, elephant to left with uplifted tail, above which is the date in Persian. *Rev.* In a double-lined circle with a row of dots between, Persian legend amidst dotted rosettes. Cf. *IMC*, IV, Pl. V, 12.
90	Do. No. 10	Do.	Do.	12	Do.	Copper—Quarter Paisa, Faiz Ḥiṣār (Gooty) Mint. Wt. 41 grs. S. ·55 in. *Obv.* In a double-lined circle with a row of dots between, elephant to right with hanging tail; Persian letter above elephant. *Rev.* In a similar circle, Persian legend and date.

91	Do.	No. 11	Mysore	Do.	A.H. [1]210	Persian	Copper — Quarter Paisa. Wt. 45 grs. S. ·5 in. ***Obv.*** As on No. 90, but Persian letter *alif* above elephant. ***Rev.*** In a double-lined circle with a row of dots between, Persian legend and date.
92	Do.	No. 12	Do.	Do.	....	Do.	Copper — Quarter Paisa. Wt. 39 grs. S. ·5 in. *Obv.* In a circle of dead line, elephant to right with uplifted tail. *Rev.* In a similar circle, Persian legend.
93	Do.	No. 13	Do.	Do.	....	Do.	Copper — Quarter Paisa. Wt. 35 grs. S. ·5 in. *Obv.* In a pellet border, elephant to right with hanging tail. *Rev.* In a similar border, Persian legend.
94	Do.	No. 14	Do.	Do.	....	Do.	Copper — Quarter Paisa. Wt. 40 grs. S. ·5 in. *Obv.* In a double-lined circle with a row of dots between, elephant to right with hanging tail and trunk. Persian letter above elephant. *Rev.* In similar circle, Persian legend.
95	Do.	No. 15	Do.	Kṛishṇarājā Woḍeyar	....	Kannaḍa, English	Copper — 20 cash. Wt. 137 grs. S. ·8 in. *Obv.* Elephant to left with trunk and tail hanging. Above elephant are the symbol for the sun, the *akshara Śrī* in Kannaḍa and the symbol for the moon. *Rev.* In pellet border, *mayil kā* | *su* | *ippattu* 1 *CASH* — in three lines. Cf. *IMC*, Vol. IV, p. 121, No. 219 and Pl. VIII, 8.
96	Do.	No. 16	Do.	Do.	....	Do.	Copper — 20 cash. Wt. 134 grs. S. ·9 in. *Obv.* and *Rev.* As on No. 95.
97	Do.	No. 17	Do.	Do.	....	Do.	Copper —Five cash. Wt. 35 grs. S. ·5 in. *Obv.* As on No. 95 above. *Rev.* Legend in 3 lines : *V KASH* | *mayili kā* | *su 5* in English and Kannaḍa.
98	Do.	No. 18	Do.	Do.	....	Do.	Copper—Five cash. Wt. 32 grs. S. ·45 in. *Obv.* and *Rev.* As on No. 97.
99	Do.	No. 19	Do.	Do.	....	Do.	Copper—Five cash. Wt. 32 grs. S. ·45 in. *Obv.* and *Rev.* As on No. 97.
100	Do.	No. 20	Do.	....	....	....	Copper—Wt. 45 grs. S. ·5 in. *Obv.* Elephant with uplifted trunk, advancing to right. *Rev.* Double lines crossed at right angles, with small marks in the inter-spaces.
101	Do.	No. 21	Do.	....	....	....	Copper—Wt. 42 grs. S. ·5 in. *Obv.* As on No. 100. *Rev.* Double lines crossed at right angles.
102	Do.	No. 22	Do.	....	....	....	Copper—Wt. 40 grs. S. ·5 in. *Obv.* As on No. 100, but elephant smaller in size. *Rev.* Double lines crossed at right angles, with small circles in the inter-spaces.

D. List of Coins, 1953-54—*concld.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	MADRAS—*contd.*					
	TIRUCHIRAPPALLI DISTRICT—*contd.*					
	KARUR TALUK—*contd.*					
	Karūr—*contd.*					
103	The Head-Master, Municipal High School, Karūr. Coin No. 23	Mysore	....	....	....	Copper—Wt. 41 grs. S. ·5 in. *Obv.* In a lined circle with a row of dots, elephant advancing to left with symbols for the sun and moon above. *Rev.* As on No. 102.
104	Do. No. 24	Do.	....	....	....	Copper—Wt. 40 grs. S. ·5 in. *Obv.* and *Rev.* As on No. 103.
105	Do. No. 25	Do.	....	....	....	Copper—Wt. 40 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 103.
106	Do. No. 26	Do.	Kṛishṇarāja Woḍeyar	....	Kannaḍa and Persian	Copper — Six and a quarter cash. Wt. 45 grs. S. ·55 in. *Obv.* In a double-lined circle with a row of dots between, lion to left facing front, with right fore-leg and tail uplifted; above lion, from left to right are the symbol for sun, *Śrī* in Kannaḍa and the symbol for moon. *Rev.* In a similar circle, *Kṛishṇa* in Kannaḍa with two lines of Persian legend below. Cf. *IMC*, IV, Pl. VII, 14.
107	Do. No. 27	Do.	Do.	....	Do.	Copper — Six and a quarter cash. Wt. 40 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 106.
108	Do. No. 28	Do.	Do.	1837 A. D.	Do.	Copper —Five cash. Wt. 33 grs. S. ·5 in. *Obv.* As on No. 106, but below the lion is the date. *Rev.* As on No. 106.
109	Do. No. 29	Do.	Do.	184. A. D.	Do.	Copper — Five cash. Wt. 33 grs. S. ·5 in. *Obv.* As on No. 108, but below the lion is the date. *Rev.* As on No. 106.
110	Do. No. 30	Do.	Do.	....	Do.	Copper — Five cash. Wt. 33 grs. S. ·5 in. *Obv.* As on No. 108, but date lost. *Rev.* As on No. 106.
111	Do. No. 31	Travancore	....	....	....	Copper — One cash. Wt. 7 grs. S. ·3 in. *Obv.* Vishṇu or Kṛishṇa, standing facing. *Rev.* Hexagonal diagram in an ornamental circle. This is the smallest copper coin that was in use. Cf. Elliot, *Coins of Southern India*, p. 139 and Pl. IV, 197.

112	Do.	No. 32	Mysore ?	....	....	....	Copper—Wt. 26 grs. S. ·44 in. *Obv.* Swan looking backwards. *Rev.* Figure of a human being almost defaced. This seems to be an unpublished specimen.
113	Do.	No. 33	Do.	....	....	....	Copper—Wt. 50 grs. S. ·55 in. *Obv.* On a dotted straight line, a mythical animal (Yāḷi ?) running to right with tail upraised. (Cf. the figure of Gryphon, Thurston's *Mysore Coins*, Pl. IV, 1-3). *Rev.* What seem to be two lines of writing in curious characters. This seems to be an unpublished specimen.
114	Do.	No. 34	Do.	....	....	....	Copper—Wt. 47 grs S. ·55 in. *Obv.* In pellet border, deer running to right; symbols for the sun and moon above left field. *Rev.* Double lines crossed at right angles, with small marks in the inter-spaces. This is possibly an unpublished specimen.
115	Do.	No. 35	....	....	....	....	Copper—Wt. 43 grs. S. ·44 in. *Obv.* In pellet border, what looks like a human figure holding a bow in the left hand and some unidentifiable object in the right. *Rev.* In pellet border, an altar or a drum-shaped object. Cf. Elliot's *Coins of Southern India*, Pl. III, 121.
116	Do.	No. 36	....	....	....	....	Copper—Wt. 44 grs. S. ·44 in. *Obv.* Two human figures (?) having a *daṇḍa* between. *Rev.* Liṅga.
117	Do.	No. 37	....	....	....	....	Copper—Wt. 45 grs. S. ·65 in. *Obv.* In pellet border, representation of two human figures. *Rev.* Crude representation of what looks like a liṅga.
118	Do.	No. 38	Chōḷa	....	....	....	Copper—Wt. 65 grs. S. ·65 in. *Obv.* Crude representation of a standing figure. *Rev.* Crude representation of a seated figure. Cf. Elliot's *Coins of Southern India*, Pl. IV, 161.
119	Do.	No. 39	Do.	....	....	....	Copper—Wt. 50 grs. S. ·7 in. *Obv.* and *Rev.* As on No. 118.
120	Do.	No. 40	Do.	....	....	....	Copper—Wt. 55 grs. S. ·6 in. *Obv.* and *Rev.* As on No. 118.
121	Do.	No. 41	....	....	....	....	Copper—Wt. 46 grs. S. ·65 in. *Obv.* Crude representation of what looks like a seated figure. *Rev.* Double lines crossed at right angles, with marks in the inter-spaces.
122	Do.	No. 42	....	....	....	....	Copper—Wt. 30 grs. S. ·5 in. *Obv.* Crude representation of what looks like a running figure, holding a circular object with 6 dots. *Rev.* In pellet border, an unidentifiable object.

D. List of Coins, 1953-54—*concld.*

No.	Place	Dynasty	King	Date	Language and Script	Remarks
	MADRAS—*concld.* TIRUCHIRAPPALLI DISTRICT—*concld.* KARUR TALUK—*concld.* **Karūr**—*concld.*					
123	The Head-Master, Municipal High School, Karūr. Coin No. 43	....	....	....	....	Copper—Wt. 15 grs. S. ·4 in. *Obv.* In pellet border, crude representation of an animal to right. *Rev.* Double lines crossed at right angles.
124	Do. No. 44	....	....	....	....	Copper—Wt. 35 grs. S. ·55 in. *Obv.* A bull running to left. *Rev.* An unidentifiable object, around which there are some ornamental marks.
125	Do. No. 45	Mysore (?)	....	....	Kannaḍa	Copper—Wt. 44 grs. S. ·5 in. *Obv.* In pellet border, *19* in Kannaḍa. *Rev.* Double lines crossed at right angles, with small circles in the inter-spaces.
126	Do. No. 46	Do.	....	....	Do.	Copper—Wt. 42 grs. S. ·5 in. *Obv.* In pellet border, *28* in Kannaḍa. *Rev.* As on No. 125.
127	Do. No. 47	Do.	....	....	Do.	Copper—Wt. 44 grs. S. ·6 in. *Obv.* In pellet border, *24* in Kannaḍa. *Rev.* As on No. 125.
128	Do. No. 48	Do.	....	....	Do.	Copper—Wt. 47 grs. S. ·6 in. *Obv.* In pellet border, *6* in Kannaḍa. *Rev.* As on No. 125.
129	Do. No. 49	Do.	....	....	Do.	Copper—Wt. 32 grs. S. ·5 in. *Obv.* In pellet border, *21* in Kannaḍa. *Rev.* Some marks in incuse.
130	Do. No 50	Do.	....	....	Do.	Copper—Wt. 40 grs. S. ·5 in. *Obv.* Elephant to right. *Rev.* In pellet border, some leaves.

E. List of Photographs, 1953-54

No.	District and Locality	Description	Size
2846	....	Map of Ancient Countries in Eastern India (*JASB*, Vol. LXVI, Plate II, 1897).	Full.
2847	....	Grant of Śivaskandavarman; (*Ep. Ind.*, Vol. I, Pl. I).	Do.
2848	....	Do. (*Ibid.*, Pl. II).	Do.
2849	....	Do. (*Ibid.*, Pl. III).	Do.
2850	....	Do. (*Ibid.*, Pl. IV).	Do.
2851	....	Do. (*Ibid.*, Pl. V).	Do.
2852	....	Alphabet of the Hirahaḍagalli Plates of Pallava Śivaskandavarman (*ibid.*, Vol. I, Pl. VI).	Do.
2853	....	Gorakhpur Plate of Jayāditya II (Colebrooke, *Mis. Essays*, Vol. II, p. 247).	Do.
2854	....	Gurmhā (Gorakhpur, U. P.) plate of Jayāditya II, V. 927 (*JASB*, Vol. LXX, Plate I).	Do.
2855	....	Plaster Cast of an ancient bronze Medallion with the image of some Goddess (obverse).	Do.
2856	....	Do. (reverse).	Do.
2857	....	Amreli Clay sealing	Quarter.
2857A	....	Do.	Do.
2858	....	Lead seal die of Īśvara found at Amreli . .	Do.
2859	....	Clay seal (*ARASI*, 1911-12, Plate XVIII, No. 25)	Do.
2860	....	Clay seals found at Kusināra (*ARASI*, 1905-06, p. 83).	Half.
2861	....	Clay seals (*ARASI*, 1911-12, Plate XVII) .	Do.
2862	....	Krom's *Inleiding tot de Hindoe-Javaansche Kunst*, Vol. 3, Pl. 22.	Quarter.
2863	....	Do. *Ibid.*, Pl. 47.	Do.
2864	....	Do. *Ibid.*, Pl. 37.	Do.
2865	....	Do. *Ibid.*, Pl. 54.	Do.
2866	....	Sculptures from Ankor (?), Viet-Nam . .	Do.
2867	....	Kutei (Borneo) Inscription of Mūlavarman (*JGIS*, Vol. XII, pp. 14-18).	Do.
2868	....	Do.	Do.
2869	....	Do.	Do.
2870	....	India and surrounding countries . . .	Half.
2871	....	Bhanwarmātā Temple Inscription (V.S. 547) now in Udaipur Museum.	Full.
2872	....	An inscribed bronze Buddha image belonging to the Dutch Ambassador, New Delhi.	Do.
2873	....	Do. (side view).	Do.
2874	....	Do. (inscription only).	Do.
2875	....	Standing Hanumān belonging to the Dutch Ambassador, New Delhi (front view).	Do.
2876	....	Do. (side view).	Do.
2877	....	Do. (back view).	Do.
2878	....	Head of an image in red stone belonging to the Dutch Ambassador, New Delhi.	Do.

E. List of Photographs, 1953-54—*contd.*

No.	District and Locality	Description	Size
2879	....	Head of an image in red stone belonging to the Dutch Ambassador, New Delhi, (side view).	Full
2880	....	Bronze image of Brahmā (front view) . . .	Do.
2881	....	Do. (side view) . .	Do.
2882	....	Do. (back view) . .	Do.
2883	....	Kesiary (Midnapur, West Bengal) Oriya Inscription No. 1 (from a Bengali book entitled *Keśiyāḍi* by Rādhānāth Pati).	Do.
2884	....	Do. No. 2.	Do.
2885	....	Do. No. 3.	Do.
2886	....	Sacred and Ornamental Characters of Tibet (*JASB*, Vol. LVII, Part I, 1889), Plate I.	Do.
2887	....	Do. Plate II.	Do.
2888	....	Do. Plate III.	Do.
2889	....	Do. Plate IV.	Do.
2890	....	Do. Plate V.	Do.
2891	....	Do. Plate VI.	Do.
2892	....	Do. Plate VII.	Do.
2893	....	Do. Plate VIII.	Do.
2894	....	Do. Plate IX.	Do.
2895	....	Ms. received from the Director General of Archaeology in India, New Delhi. Leaves 1-2.	Half.
2896	....	Do. Leaves 3-4.	Do.
2897	....	Do. Leaves 5-6.	Do.
2898	....	Do. Leaves 7-8.	Do.
2899	....	Do. Leaves 9-10.	Do.
2900	....	Do. Leaves 11-12.	Do.
2901	....	Do. Leaves 13-14.	Do.
2902	....	Do. Leaves 15-16.	Do.
2903	....	Do. Leaves 17-18.	Do.
2904	....	Do. Leaves 19-21.	Do.
2905	....	Do. Leaves 22-23.	Do.
2906	....	Do. Leaves 24-25.	Do.
2907	...	C. P. No. 14 of 1952-53 : Penugonda Plates of Hastivarman (with ring uncut).	Full
2908	....	Do. Seal.	Half.
2909	....	Do. Plates I and II-A.	Full.

E. List of Photographs, 1953-54—*contd.*

No	District and Locality	Description	Size
2910	....	Penugonda Plates of Hastivarman (with ring uncut), Plates II.B and III-A. (C. P. No. 14 of 1952-53)	Full.
2911	....	Do. Plates III-B and IV-V.	Do.
2912	....	Do. Paltes IV-B and V.	Do.
2913	....	Coins in the possession of Lt. Col. E. G. Phythian Adams, Kalhatti, The Nilgiris.	Do.
2914	....	Do.	Do.
2915	....	Do. Plaster casts.	Do
2916	....	Do.	Do.
2917	....	Do.	Do.
2918	....	Illustration of the Ichchhātipi (*Nāgarī Prachāriṇī Patrikā*, Vol. LVII, p. 349).	Do.
2919	....	Plaster cast of the Jaynagar Inscription of Palapāla.	Do.
2920	....	C. P. No. 1 of 1953-54 : Cheruvu-Mādhavaram Plates of Eastern Chālukya Kalivishṇuvardhana (with ring uncut).	Do.
2921	....	Do. Plate I.	Do.
2922	....	Do. Plate II-A.	Do.
2923	....	Do. Plate II-B.	Do.
2924	....	Do. Plate III.	Do.
2925	....	Toda Rai Singh (Rajasthan) Inscription of the time of Islām Shāh (B. 413 of 1952-53).	Do.
2926	....	Stone Inscription of the time of Alāuddīn Khiljī (B. 411 of 1952-53).	Do.
2927	....	Kureṭhā Plate of Pratīhāra Naravarman .	Do.
2928	....	Kureṭhā Plate of Pratīhāra Malayavarman .	Do.
2929	....	Dhullā Plate of Śrīchandra (A. 31 of 1952-53) (obverse).	Do
2930	....	Do. (reverse).	Do.
2931	....	Jaynagar Image bearing Inscription of Palapāla	Do.
2932	....	Madanpara Plate of Viśvarūpasēna (A. 38 of 1952-53) (obverse).	Do.
2933	....	Do. (reverse).	Do.
2934	....	Junagarh Inscription of Rudrasiṁha, son of Jīvadāman, Year 228 (mould).	Do.
2935	....	Do. (impression).	Do.
2936	....	Rough eye-copy of a portion of Brāhmī Inscription on a rock at Gujarrā near Jhansi (received from Dr. B. Ch. Chhabra, New Delhi).	Do.
2937	....	Inscribed bronze tripod (received from Dr. B. Ch. Chhabra, New Delhi).	Do.
2938	....	Inscribed part of the above (received from Dr. B. Ch. Chhabra, New Delhi).	Do.
2939	....	Brāhmī Inscription on a rock near Jhansi (received from Dr. B. Ch. Chhabra, New Delhi).	Do.
2940	....	Do.	Do.

E. List of Photographs, 1953-54—*contd.*

No.	District and Locality	Description	Size
2941	....	Plate of Daśarathadēva in the possession of A.H. Dani, Dacca (obverse).	Full.
2942	....	Do. (reverse).	Do.
2943	....	Edilpur Plate of Kēśavasēna (from *JASB*, Vol. VII, Part I) (obverse).	Do.
2944	....	Do. (reverse).	Do.
2945	....	Rājghāṭ Inscription of Bhīmadēva . . .	Do.
2946	....	Copper coins in the possession of Shri Venkatadasappa, Kalasa, Mysore State (obverse and reverse).	Do.
2947	....	Do.	Do.
2948	....	Do.	Do.
2949	....	Plaster casts of the copper coins in the possession of Shri Venkatadasappa, Kalasa, Mysore State (obverse and reverse).	Do.
2950	....	Do.	Do.
2951	....	Do.	Do.
2952	Ikkeri, Sagar Taluk, Mysore State	Processional image with 32 hands in the Śrī Aghorēśvara temple (front view).	2¼″×2¼″
2953	Do.	Do. (back view)..	2¼″×2¼″
2954	Do.	Do. (another view).	2¼″×2¼″
2955	Śaṅkaranārāyaṇa, South Kanara District, Madras.	Figures curved in wood in the Śrī Śaṅkaranārāyaṇa temple	2¼″×2¼″
2956	Kollūr, S. Kanara District . .	View of the Gōpura of Śrī Mūkāmbikā temple .	2¼″×2¼″
2957	Ēlūru, W. Godavari District . .	Sculptures on a pillar at the *maṇḍapa* near the Taluk office.	2¼″×2¼″
2958	Do. . . .	Sculptures on another pillar at the *maṇḍapa* near the Taluk office.	2¼″×2¼″
2959	Do. . . .	Sculptures on third pillar at the *maṇḍapa* near the Taluk office.	2¼″×2¼″
2960	....	Manuscript Sanad from Ikkeri (A. 22 of 1953-54)	Full.
2961	....	An inscribed egg-shaped stone discovered at Tēwar.	Do.
2962	Rājula Maṇḍagiri, Kurnool District, Andhra.	Minor Rock Edict of Aśōka (from impressions)	Do.
2963	....	Seal of the Copper-plates of Mahābhavagupta (*Ep. Ind.*, Vol. XXII, pp. 135 f).	Half.
2964	....	Gold coin of Kṛishṇarāja (with bull on the reverse) in the possession of Dr. Chaube, Vice President, Hira Lal Archaeological Society, Jabalpur.	Do.
2965	Rājula Maṇḍagiri, Kurnool District, Andhra.	Minor Rock Edict of Aśōka (general view) .	Full.
2965A	Do.	Do. (another general view)	Do.
2966	Do.	Do.	Do.
2967	Do.	Do. (with impression) .	Do.
2968	Do.	Do. (another view with impression).	Do.
2969	Do.	Do.	Do.
2970	....	Mogēri Copper plate in Kannaḍa (A. 21 of 1953-54).	Do.

E. List of Photographs, 1953-54—*concld.*

No.	District and Locality	Description	Size
2971	....	Seal of the Tekkali Plate of Dēvēndravarman, son of Rājēndravarman.	2¼″×2¼″
2972	....	Seal of A. 23 of 1953-54: Nalkunda Grant of Abhinavāditya.	Half.
2973	Sanokhār, Bhagalpur Dist., Bihar	A. 10 of 1953-54: Metal cover inscription of Ballālasēna.	Full.
2974	....	Do. Showing the inscription on it.	Do.
2975	....	Do. Showing the front side hole.	Do.
2976	....	Do. Showing the top only.	Do.
2977	....	Seal of A. 12 of 1953-54: Iṭagi Plates of Kalachuri Siṅghaṇa.	Half.
2978	....	Seal of A. 11 of 1953-54: Ḍhokegali Plates of Chālukya Sōmēśvara IV.	Do.
2979	Dimilāḍa, Tekkali Taluk, Srikakulam Dist., Andhra.	Side view of the Trimūrti temple . . .	2¼″×2¼″
2980	Do.	Another side view of the above	Do.
2981	Rāvivalasa, near Tekkali . .	Mallikārjunasvāmi (Liṅgam) . . .	Do.
2982	Do.	Do. (another view)	Do
2983	Pathapaṭnam, near Tekkali . .	Nīlakaṇṭhēśvarasvāmi temple on the bank of the river Mahēndratanayā.	Do.
2983A	Do. . . .	Do	Do.
2983B	Do . . .	Do.	Do.
2983C	Do. . . .	Do.	Do.
2984	Do. . . .	Partial side view of the Nīlakaṇṭhēśvarasvāmi temyle.	Do.
2985	Kesiary, Midnapur Dist., West Bengal.	Grotesque stone image lying at the Pīrasthān (near the house of Panjāb Ali) with inscription in Arabic script on the back of the image.	Do.
2986	Pātharghāṭa Hill, near Colgong, Bhāgalpur District, Bihar.	Nāga and Nāginī images in the temple of Vaṭēśvaranātha on the Pātharghāṭā Hill (ancient Vikramaśīla).	Do.
2987	Belnīgarh, near Balbodda in the Santal Parganas District, Bihar.	Image (bas-relief) engraved on a boulder. .	Do.
2988	Do.	Another image	Do.
2989	Sāhkund, Bhāgalpur District, Bihar	Image of Narasiṁha in a temple . . .	Do.
2990	Tārāpur, Monghyr District, Bihar	View of the ruined temple of Ultā Mahādēva .	Do.
2991	Do.	View of the ruined temple of Pārvatī . .	Do.
2992	Raṅgāon, Monghyr District, Bihar	View of the main temple	Do.
2993	Do.	View of the gateway (*tōraṇa*) with lions above the gateway on both sides of Śiva.	Do.
2994	Dharhārā (near R.S.), Monghyr District, Bihar.	Sculptured stone in a house	Do.
2995	Jaynagar near Luckeesarai, Monghyr District, Bihar.	Image of Dēvī with child at Kawaya . .	Do.
2996	Do.	Image of Dēvī (Buddhist Goddess) in a structure near a brick kiln at Kawaya.	Do.
2997	Mahabalipuram, Madras State .	Photograph of rock-cut cave at Sāḷuvankuppam near Mahābalipuram.	Do.
2998	Jaynagar near Luckeesarai, Monghyr District, Bihar.	Small Buddhist image near the image of Dēvī with child at Kawaya.	Do.